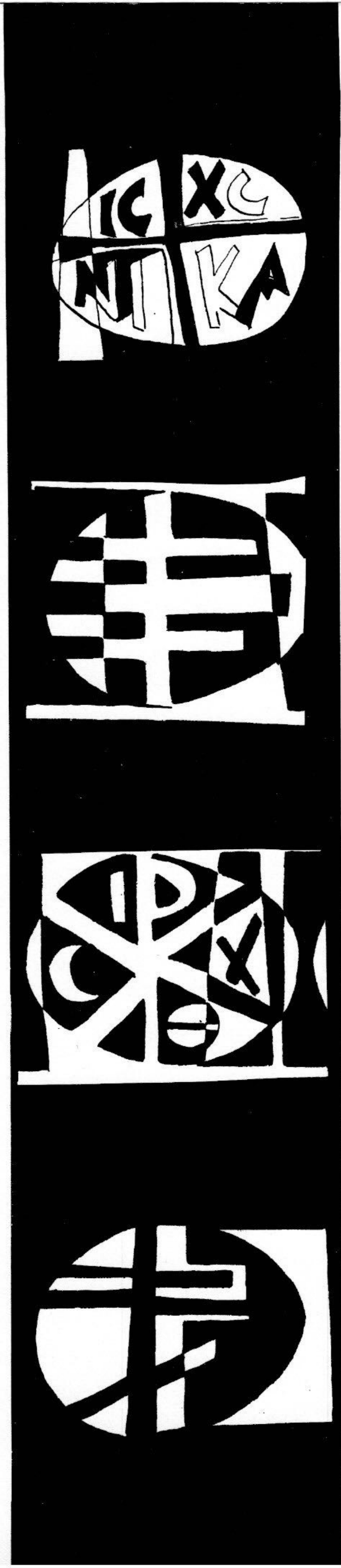
MELKITES in AMERICA



A Directory and Informative Handbook



MELKITES

in

AMERICA

A Directory

and

Informative Handbook

THE MELKITE EXARCHATE

1971

Apostolic Exarchate
for the Melkites
in the United States

19 Dartmouth Street
West Newton, Massachusetts 02165

To all our dear faithful and friends of
the Melkite Church in the United States:

One of the difficulties we Melkites face in the United States is the fact that our parishes and communities are so widely scattered that in most cases communication is non-existent. People in one parish do not know what is happening in other Melkite communities. Many do not know that other communities exist at all.

To help all of us see at a glance our past history as well as our present status in the United States, this directory has been prepared. We hope it will answer some of your questions about your Church and your traditions, remembering that it is only with a solid grasp of our past that we can begin to think about our future.

These churches were built with the closest cooperation of priests and faithful. They are the fruits of this cooperation. Nothing was accomplished without sacrifice and difficulties, but where the Spirit of God fills the hearts, all difficulties are overcome. Let us all be one that we may be worthy descendants of our fathers and continue their wonderful work for the good of the Church of Christ.

Asking God's blessings on all of you, I am

Sincerely yours in Christ,

+ Joseph Tawil

Archbishop Joseph Tawil

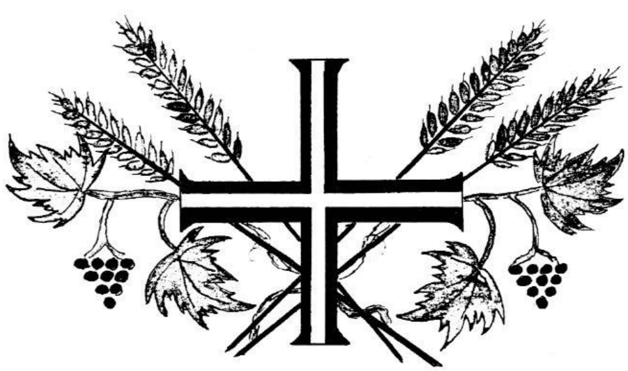
TABLE OF CONTENTS

I

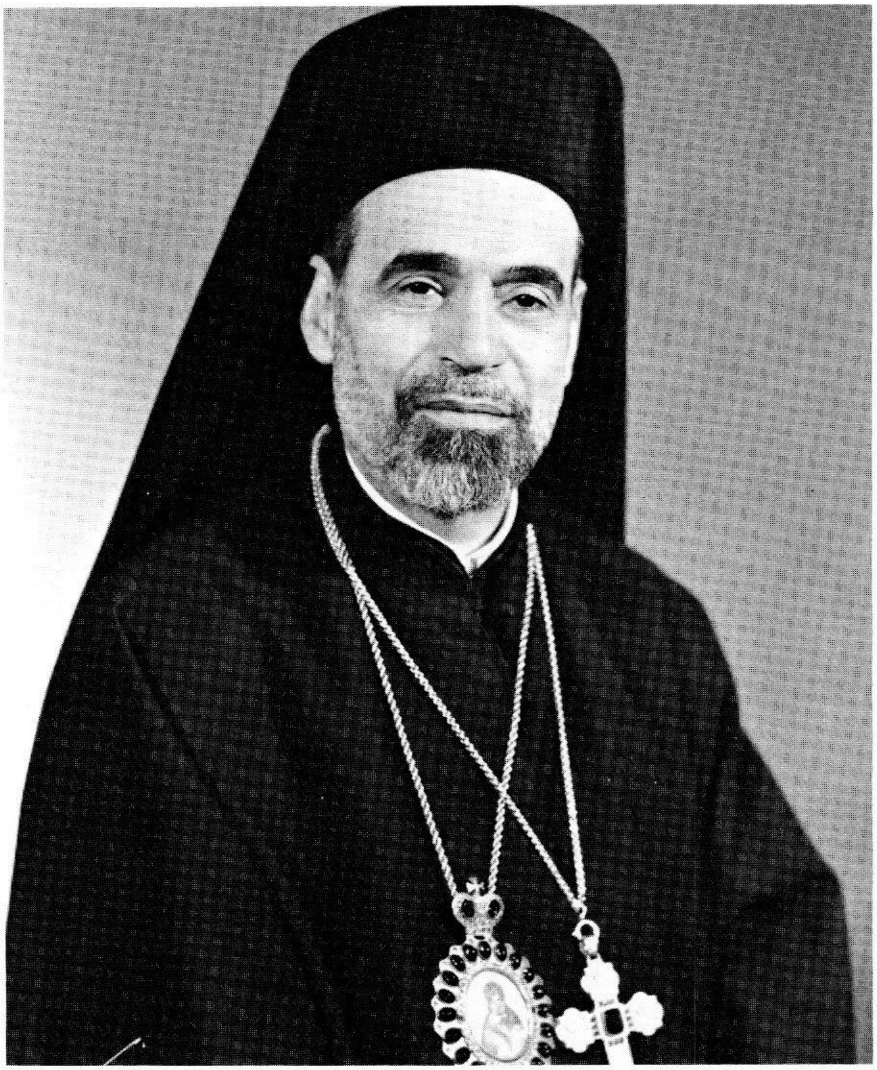
A Short History Of The Melkites

II

The Melkite Exarchate



Front Cover: Archbishop Tawil at the Altar of the Annunciation Cathedral, Boston. With him is the Metropolitan of Beirut, Gregory Haddad.



The Most Reverend Joseph Tawil, D.D.
Archbishop of Myra
Melkite Exarch

Dedicated to the memory of three men instrumental in founding the Melkite Exarchate.



Patriarch Maximos IV
who fought for its establishment.



Cardinal Richard Cushing
who championed our cause.



Bishop Justin Najmy
our first spiritual father.

"All members of the Eastern Churches should know and preserve their legitimate liturgical rite and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement. All these then, must be observed by the members of the Eastern Churches themselves. Besides, they should attain an even greater knowledge and a more exact use of them, and, if in their regard they have fallen short owing to contingencies of times and persons, they should take steps to return to their ancestral traditions."

DECREE ON THE EASTERN CATHOLIC CHURCHES
SECOND VATICAN COUNCIL

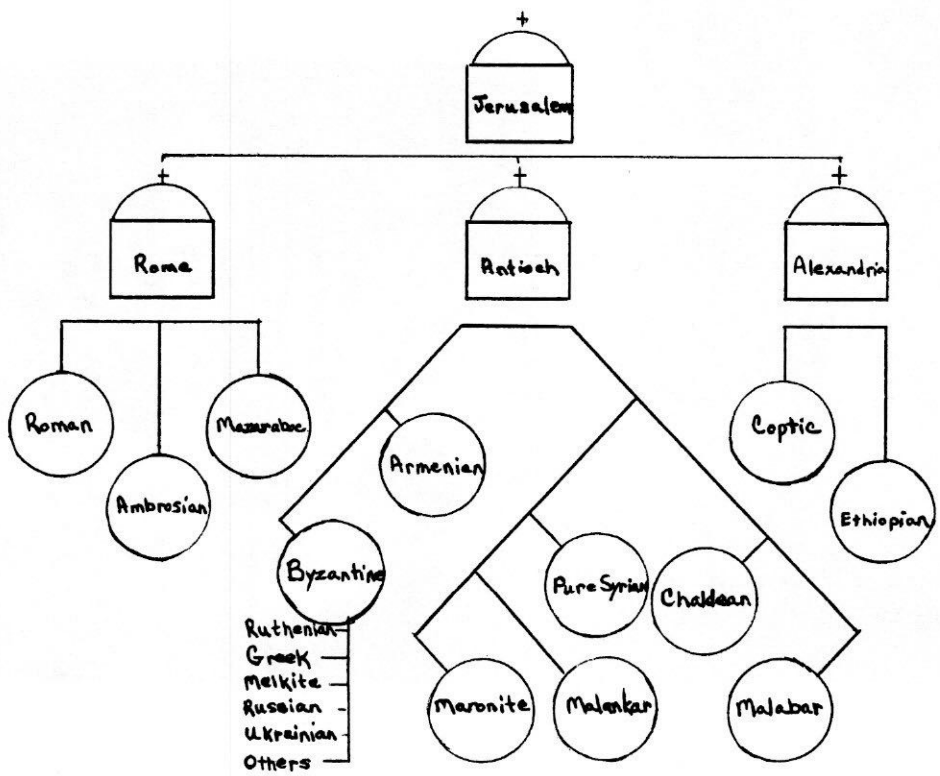
THE EASTERN CATHOLIC CHURCHES

In the Catholic Church today there are several distinct communities or local Churches with their own organization, hierarchy and customs. Often these Churches employ a distinctive local rite; sometimes they use the rite of another center of early Christianity. How did these Churches and rites develop as we have them today?

In the earliest days of Christianity each local Church with its bishop was largely self-governing and formed a brotherhood of Churches with its neighbors. Nevertheless, certain Churches were soon recognized as being the "mother" Churches for their areas, because they had set up the daughter Churches to begin with. Thus Antioch, which received its faith from the apostles and passed it on in turn to the neighboring regions, was the mother Church of Syria, as Alexandria was for Egypt and Rome was for the West. Jerusalem, the cradle of Christianity itself, was regarded as the "Mother of all the Churches".

In time these mother Churches were looked on as having a certain priority. Not only were they the founders of their daughter Churches they were also usually located in the chief cities of their regions, the metropolises. The Metropolitan, or bishop of the metropolis, assumed a kind of preeminence over his colleagues in the neighboring cities. He had certain rights over the other bishops, and the metropolitan Church exercised a strong influence on the other Churches of the province.

As the major cities in the empire and as the mother Churches in their regions, Rome, Alexandria and Antioch were recognized by all as the three preeminent Churches in Christendom. Because of its historical importance, Jerusalem was added to them, although it was no longer a great city. Finally Constantinople was added to them, as it was the new capital of the empire. Eventually as more metropolitan sees emerged, bishops of these five cities were given the distinguishing title of patriarch.



LITURGICAL VARIETY:

For the first few centuries of the Church there was a great liturgical freedom. The bishops felt free to improvise the prayers of the divine services — including the Liturgy — as they saw fit. They merely kept to the generally accepted outline in use in their Churches. Often prayers connected with the names of saintly bishops came into regular use in various Churches. Because of their association with the well-known saint, and also because of their often rich teaching value, these rites became standard in their respective Churches.

In time the influences exercised by the metropolitan Churches spread to the liturgy as well. The daughter Churches patterned their liturgical services on those of the mother Church and sometimes adopted their rites completely. By the fifth century six great liturgical families had emerged:

1. *The Coptic Rite* — derived from the Church of Alexandria and in use throughout that patriarchate.
2. *The Antiochene Rite* — used in Syria and Palestine.
3. *The Chaldean or East Syrian Rite* — the rite of the Mesopotamian and Persian Church.
4. *The Armenian Rite* — peculiar to that country
5. *The Byzantine Rite* — which originated in the new capital of the Roman Empire, Byzantium or Constantinople.
6. *The Roman Rite* — in use through most of the Western Church

Use of these rites often spread far beyond the mother Churches, becoming part of the great spiritual heritage of the entire Church.



Coptic (left) and Armenian Clergy,



WHO ARE THE MELKITES?

The Melkites, or Byzantine rite Catholics of Middle Eastern origin, have a fascinating past. Often glorious in defense of the faith, frequently oppressed because of it, the Melkites today have a special place within the Church and valuable witness to give the entire Christian world. What is this history and what now is this mission?

The Melkite story story goes back a long way — to the very dawn of Christian history. The Melkites were originally part of the Apostolic Church of Antioch, founded in that city by St. Peter himself before he journeyed to Rome. In the early days of Christianity, the Church of Antioch grew in strength and stature among the communities of the Christian world. At the Ecumenical Council of Nicaea (325), it was decreed that Antioch should hold the third rank among the Churches of the world, proceeded only by Rome and Alexandria.

In the fifth century, there arose some teachers who asserted that Christ was not truly God and truly man as well. These teachers and their followers would not accept the Church's teaching as confirmed by the Ecumenical Council of Chalcedon in the year 451. Their following increased in the Middle East and today they form the Jacobite Church of Syria, the Coptic Church of Egypt and the Gregorian Armenian Church.

Nevertheless, many Christians of the patriarchate of Antioch accepted the teachings of this Council. In this they followed the lead of the Byzantine emperor, who stood at the head of all those Eastern Christians, who supported Chalcedon. These Syrians and Lebanese who followed the lead of the emperor were dubbed *Melkites,* or "king's men", from the Syriac word for king which is *melko.*

THE BYZANTINE RITE:

The Melkites of today, descended from those fifth-century champions of the faith, now worship in the Byzantine rite rather than the ancient rite of Antioch, which was used by their forefathers. How did this change come about?

From the seventh century onwards the patriarchate of Antioch was the battleground of the Middle East. Successive hosts of Persians, Arabs, Crusaders, and Turks struggled for control



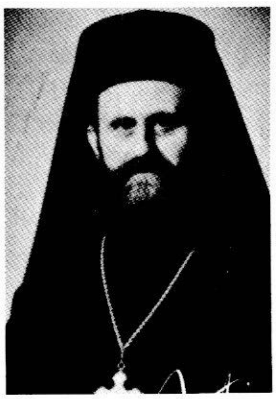
ALEPPO

Although it has lost its one-time importance as a center of commerce, Aleppo is still the second city of Syria today. Arising at an oasis in the great plain that lies between the Orontes and Euphrates Rivers in the northwest part of the country, Aleppo's famous gardens continue to attract visitors and make it still a trading center of some size. According to Arab tradition it was the home of Abraham. His Eminence Neophytos Edelby is Metropolitan of Aleppo.

of the territory. Most of these invaders persecuted the Melkites both on account of their Christian faith and on account of their close ties with the Byzantine emperor. This persecution only served to bring the Melkites in closer touch with Byzantium. As the persecution increased, the Melkite patriarchs were forced to live in exile, usually in the imperial city of Constantinople. The Melkites eventually adopted this city's Byzantine rite.

LIFE UNDER THE TURKS:

As a result both of the separation between Rome and Constantinople and of the disastrous crusades, communion between the Melkites and the Catholic West was disrupted. When the Turks conquered the Byzantine empire in 1453 and established their own capital in the former imperial city, the Melkites' connection with Constantinople increased. The conquerers



AMMAN

The eparchy of Amman, comprising the entire Kingdom of Jordan, traces its origin to the Palestinian Christians of the earliest centuries of the Church. It has suffered much in the recurrent Middle East conflicts and especially in the recent guerilla uprisings in that country. Archbishop Saba Youakim heads the Church there today.

considered being a Turk and being a Muslim one and the same thing. Christians were not only members of a different faith, but of a different nation ("millet") as well. Each Christian Church formed a separate millet, subject to the authority of its patriarch, even in what we consider civil affairs. By the time of the Turkish conquest, the Melkites were already well within the Byzantine orbit. For this reason the Turks numbered them among the "Rum", or Greek millet and made them subject to the patriarch of Constantinople — a situation that was to persist for many years.

Despite the isolation imposed by the Turks, there were points of contact with the West, especially in Syria. From 1625 Latin missionaries entered the Middle East under the patronage of the French consulates. These priests served in Melkite churches with the local clergy for many years, establishing ties between Antioch and Rome. These Latin priests even asked permission from the local (Orthodox) bishops to exercise their ministry, clearly showing that they regarded them as the rightful authorities of the Church.

THE RELIGIOUS COMMUNITIES:

One of the missionaries' greatest supporters among the Melkite bishops was Eftimios Saifi, Archbishop of Tyre and Sidon from 1682 to 1723. In 1687 the popular Archbishop Eftimios gathered about him a score of priests favorable to union and formed them into a community. They followed the rule of St. Basil, the founder of eastern monasticism, but also occupied themselves with preaching and parish work. In 1710 Archbishop Eftimios would establish the Monastery of the Holy Savior, the mother-house of the Basilian Salvatorian Fathers, the largest Melkite religious community.

In 1697 several other monks favoring union with Rome withdrew from the monastery at Balamand, near Tripoli. They founded the Monastery of St. John the Baptist near Chouer, the

cradle of the present-day Chouerite Order. These two groups were instrumental in gaining support for the movement of Archbishop Eftimios. Another important factor was the fact that a number of Melkites were pursuing studies in the West and would, of course, be favorable to the union.

SERAPHIM TANAS:

The movement for union found added support due to the troubles within the Antiochene patriarchate. From 1672 to 1724 there had been several bishops, each with their respective supporters, vying for the patriarchal dignity. In 1724 Patriarch Athanasius III died. To insure that the office would remain in friendly hands, he recommended that his former deacon, a 28 year-old Greek monk named Sylvester, succeed him. The clergy and people of Damascus became alarmed and in turn elected Saifi's nephew, Seraphim Tanas, as Patriarch Cyril VI. The Greek patriarch confirmed the choice of Sylvester and the Melkites were definitely divided.

The Turkish government naturally upheld the decision of the patriarch of Constantinople, as he was the leader of the Rum millet. They attempted to seize Cyril and deport him to Sinai, but he and his bishops took refuge in the monastery of the Savior, near Saida. Cyril, who had studied in Rome, sent his profession of the Catholic faith to the pope. Since that time there have been two lines of Melkite patriarchs of Antioch: the Catholic followers of Cyril and the Orthodox successors of Sylvester.

For the next hundred years the Catholic Melkites were in constant conflict with the Turkish authorities and with the Greek hierarchy. The Turks did not recognize the Catholic Melkites as a separate millet; they were still considered part of the Rum millet and subject to the civil jurisdiction of the Greek patriarch! It was not until 1848, during the patriarchate of Maximos III, that the Catholic Melkites received their civil emancipation. Nevertheless, although their material progress was often hampered, their spiritual life prospered and the Melkites grew to become the leading Christian community in the Middle East.

BAALBEK

Baalbek, which is but forty miles from Damascus, was originally indentified with the worship of the sun god, Baal. Hence its ancient name, as well as the name given to it by the Greeks, Heliopolis, the Sun City. We do not know when the eparchy was first erected, but history records a Bishop Theodotus of Heliopolis early in the second century. His present-day counterpart, Archbishop Elias Zoghby, is well known for his interventions in the Second Vatican Council, especially regarding the question of divorce and the Eastern tradition.



A Protestant reaction: "These rather 'angry' Melkite speakers help Catholics of the West to a more cosmic, world-wide understanding of Catholicity at this time. Precisely because the Melkite Church continues its Oriental nature, its Eastern character, one is able to find in her existence a pledge of genuine Catholicity in the middle of the 'Catholicism' of the majority. . . .

"We Protestants as members of Western Christendom must understand that we too, like Catholics, are the co-receivers of her [the Melkites'] message. We must grow in essentially the same experience – that the Church of the Apostles is more complete if both authentic traditions remain active and vital within her."

Friedrich Heyer, *The Melkites: Ecumenical Mission in the Oriental Church*

THE EASTERN CHURCHES IN AMERICA

THE EASTERN CHURCHES IN AMERICA

Catholics of the Eastern rites did not come to the United States in any number before 1870. As a rule these immigrations were not for religious or even principally political reasons, but economic. The United States was in the midst of its great industrial expansion and people were coming from all over Europe to work in the mills and factories of the New World.

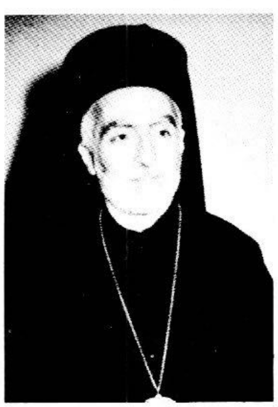
THE SLAVS:

The first group of Byzantine Catholics to emigrate were the Slavs, principally from the Ukraine and the Carpathian regions, then part of the Austro-Hungarian Empire. They came in the hope of finding work in the coal mines and steel mills then springing up in Pennsylvania. Their arrival, however, proved to be the occasion of great conflict.

It seems that the factory owners were frequently bringing in the new immigrants to act as strike-breakers in the face of the newly-organized labor unions. This naturally infuriated the union members, mostly of German or Irish descent, and many a riot erupted as the Slav workers, ignorant of the labor-management situation, tried to cross the picket lines.

THE MELKITES:

The arrival of Syrian and Lebanese immigrants toward the turn of the century was somewhat more peaceful. They too came principally for economic reasons as the poverty-torn Middle East, then still under the Turks, had little to offer them. Because their reasons for immigration were not religious, the movement included members of most of the religious groups in the Middle East: principally Orthodox and Maronites, but also Melkites, Syrians, Protestants, and Muslims. Most of these new arrivals settled on the east coast of the United States, principally in New England and New York. The mill towns and industrial centers drew a large number of the new arrivals. During the course of time, many of these immigrants chose to move westward establishing colonies in various large cities throughout the United States.



BEIRUT

Beirut was not an especially important city in very ancient times. However, it is a city rich in Christian tradition which early became the seat of a bishop. One early occupant of its episcopal chair was Eusebius, who later gained fame as Bishop of Nicomedia. It is a see of special importance today as it is the capital of Lebanon. The present Metropolitan of Beirut, Gregory Haddad, is known as one of the most important Christian leaders in the Near East today.

THE EASTERN CHURCHES:

It was natural for the first Eastern Catholic immigrants to want to worship in the rite of their homeland. And so their Byzantine Church followed them to the shores of America. The first Byzantine Catholic priest to settle in the United States was a Ukrainian, Father Ivan Volansky, who arrived in Shenandoah, Pennsylvania in 1886. Then an unexpected thing happened. Father Volansky was not here one week when the Latin Archbishop of Philadelphia excommunicated him. The reason: he was a married man.

The married clergy was only one of the many strange features Roman Catholics noticed about these new arrivals. Their customs and language were unusual, their churches strange, their ceremonies unfamiliar. Accustomed as American Catholics had been to standing alone amid a widespread and often vigorous Protestant rejection of Rome and its ways, they were unable to see anything Catholic in whatever was not Latin as well. Often violence resulted and irreparable damage was done.



BOSRA

Bosra was an active trading center in Roman times and the terminus of important roads built by the Caesars. At an early time Bosra became an important Christian settlement and the communities dependent on it were numerous. This Church, now very poor and in great need of material assistance, is presently headed by Metropolitan Nicholas Namaan.

For years to come there would be friction between Roman and Eastern Catholics in America. Priests and their families were sometimes harrassed and little cooperation was afforded by many local clergy. To "prove" their Catholicity, many Eastern priests adopted certain Latin ceremonials and western devotions. Still it would be many years before there would be sufficient understanding in America of the Eastern Churches.

In 1907 the first Byzantine Catholic bishop was appointed to serve in the United States. Soter Ortynsky, a Ukrainian, came to this country where he labored until his death in 1916. Today the Byzantine Catholics of Slav descent have six eparchies in the United States: at Philadelphia (Metropolitan Ambrose Senyshyn), Stamford, Connecticut (Bishop Joseph Schmondiuk), Chicago (Bishop Jaroslav Gabro), Pittsburgh (Metropolitan Stephen Kocisko), Passiac, New Jersey (Bishop Michael Dudick), and Parma, Ohio (Bishop Emil Mihalik).

GROWTH OF A MELKITE CHURCH:

The first Melkite parish in America, St. Joseph's in Lawrence, Mass., had its beginnings in 1896. After that date several more parishes were established, the majority between 1910 and 1930. Beginning with the visit of Metropolitan Maximos Sayegh in 1921, several Melkite bishops came to the United States as delegates of the patriarch, but none remained to organize a diocese due to the oppostion of some Roman bishops. Finally, after many requests by the patriarch, the American Melkite clergy and the Melkite Association of North America, an exarch was appointed in 1966 in the person of Bishop Justin A. Najmy. At the same time Bishop Francis Zayek, Vicar for the Maronites in Brazil, was transferred to Detroit, Michigan, to serve as exarch

for the Maronites in the United States.

Bishop Najmy's tenure was short lived, however. Two brief years after his ordination as bishop, he was dead of a sudden heart failure. Controversy over naming a successor persisted for over a year. The Roman Congregation for the Eastern Churches maintained that it alone had the right to name Eastern Bishops in America. This was contested by the Melkite Patriarch Maximos V on the grounds that the 2nd Vatican Council had affirmed that this right belonged to the Patriarchal Synod. Finally, in October 1969, the controversy was resolved with the naming of the present exarch, Archbishop Joseph Tawil, a party acceptable to both.

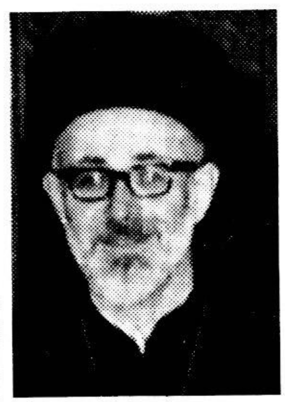
THE SYRIAN ORTHODOX IN AMERICA:

In 1892 the Russian Orthodox bishop in New York established a mission for the Syrian Orthodox then arriving in America. Three years later the mission was entrusted to Archimandrite Raphael Hawaweeny, who was ordained a bishop in 1904.

In 1914 the Orthodox Patriarch of Antioch sent Metropolitan Germanos Shehadi to America. He established a second jurisdiction side by side with the Russian mission. The two were united in 1934 when Metropolitan Germanos returned to Lebanon and Bishop Eftimios Ofeish, who had succeeded Bishop Raphael, retired. The single diocese that emerged was led for thirty years by Archbishop Antony Bashir, known and loved by all, both Orthodox and Catholic. Later another diocese was erected in Toledo, Ohio, under Archbishop Samuel David. After Archbishop Samuel's death, Most Rev. Michael Shaheen became Archbishop of Toledo, while in 1966 the late Archbishop Bashir was succeeded by Metropolitan Philip Saliba.

EGYPT

Just as the Church of Antioch traces itself back to the Apostle Peter, the Church of Alexandria traces itself to the foundation by an apostle - Saint Mark. For centuries one of the leading Churches of Christendom, Alexandria was rent by schism after the Council of Chalcedon and overrun by Islam shortly thereafter. The remaining Christian minority is divided into Copts (non-Chalcedonian) and Greeks (both Orthodox and Catholic). The Archbishop of Nubia, Paul Antaki, leads this Church as vicar of His Beatitude, the patriarch.



An Orthodox reaction: "When Pope Paul and the Ecumenical Patriarch Athenagoras met on the Epiphany [1963] in Jerusalem, this event took place precisely on the fabric which Melkite ecumenism had woven. There is a rather deep significance in the fact that on this occasion Patriarch Athenagoras and Patriarch Maximos met once again. This meeting of the two patriarchs was even more moving than their first in 1959. "I have followed closely your interventions at the council and I wish to thank you," Athenagoras declared. Maximos, for his part, stated, "Each time I spoke at the council, I thought of you. I wanted – as loyally as possible – to bring to the Church the witness of an authentic Oriental tradition". "You represent us all," responded Athenagoras, "thank you." . . . "For me," Maximos responded, this day is a turning point in the history of the Church. The Spirit moves us along new paths." And at that Athenagoras answered, "God be praised for it." From the *Bulletin de Presse* of the Melkite Patriarchate.

WHY EASTERN CHURCHES HERE?

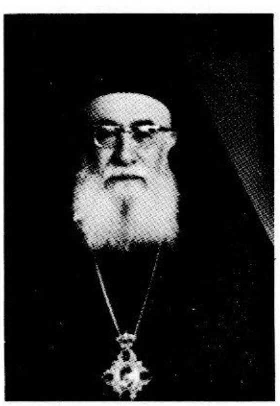
Many Catholics, nominally of an Eastern Church, today question the sense of maintaining Eastern churches herein the United States. The "Syrian" church, they may say, is for the old-timers who have never become Americanized or for those who like things with an oriental flavor. As for them, they have no trouble fitting into the "American" (i.e. Latin) church.

These people miss the point as far as understanding the presence of Eastern Catholic Churches in America. These Churches, at least those of the Byzantine rite, are not 'national' churches tied to the language or tradition of any one foreign country. The Byzantine rite is international and has been used for centuries with local variations in countries as different as Sicily and Russia, the Ukraine and Israel. In fact the Byzantine rite, being Greek in origin, does not even point to our Near East ancestry at all! But it does witness to the universality of the Church.

UNITY IN VARIETY:

It used to be said that the greatest sign of the Church's unity was the fact that one could enter any Catholic church throughout the world and attend the same Eucharistic celebration in the same language and with the same familiar ceremonies they knew at home, proving that the Church was truly Catholic (meaning for them, the same all over). This was, of course, never true: The word catholic never meant *uniform*, but *universal*, open to all peoples and cultures with their different ways of expression. There have always been a variety of rites within the Church. In fact it was this variety, revealed for the first time to many at the Second Vatican Council, which dispelled forever the old myth of the "uniform Church" by providing the impetus for the Roman liturgical reform.

While no one today claims that it is the use of Latin which makes the Church Catholic there are many other practices to which the Western Catholic has not yet been exposed, although they have existed for hundreds of years in the Catholic Church. A married clergy, the election of bishops by the Church as a whole, synodal government, selection of clergy from the upstanding men of the community, and many other features of Eastern Church life, more suited to today's world than their Roman counterparts, are still unknown to the Western Church. The Great Church of the West, in a very real, sense, *needs* the witness of the Eastern Church to point out some of the solutions to today's problems. It can be said in all sincerity that the local Roman church *needs* that we support our Eastern church, for in that way the Roman church has a greater chance of learning the traditions of the Christian East.



FORZOL and ZAHLE

The seat of this eparchy was first established at Forzol in Lebanon in 1724. Fifty years later the cathedral was moved to Zahle. Zahle was not an important place historically nor had it been of great significance in Christian tradition until the nineteenth century when it became a place of refuge for Christians - mostly Catholics - from Turkish oppression. Here Catholics and especially Melkites were protected by the then ruling emirs of the local area. Zahle is today perhaps the most Catholic city of its size in Lebanon. Its archbishop, Eftimios Youakim, has served this Church for close to forty-five years.



HAIFA, NAZARETH and all GALILEE

The Christians is what is today Israel were originally strongest in the north, in the area of the Phoenecian city of Akka. Its bishop, who presently is Archbishop Joseph Raya, presides over the Church throughout Israel with its many shrines of biblical events. Archbishop Raya, as is well known, once served in Saint Ann's parish, Paterson, N.J., and Saint George's parish in Birmingham, Alabama.

WITNESS TO THE CHURCHES:

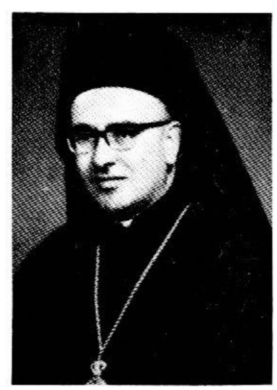
The presence of a strong Eastern parish in a community can be a truly effective witness to the true catholicity and universality of Christ's Church. Latin Catholics who see others – as Catholic as themselves – expressing the same faith in different forms, with different ceremonies and traditions, come to realize that the Catholic Church includes far more than the one tradition in which they were raised. They see that many other rites or "styles of Christian living" have existed from the beginning. In this way they will be better prepared for the day when separated Churches will unite, each maintaining its own legitimate differences. Seeing the variety already existing in the Church, they will be ready to accept the further variety which a true union of the Churches will surely bring.

Archbishop Neophytos Edelby of Aleppo, Syria, has stated in the strongest terms the need for Eastern Catholics to bear this witness in the midst of the Church:

> *"We are here in the first place to bear witness to the effective Catholicity of the Church, to proclaim publicly that Catholicism is truly universal, that it respects and assimilates everything in the most diverse civilizations that can be regarded as of spiritual value . . . We are here to show that no one group can monopolize the Church and that we are all brothers, children of the same mother. In refusing to allow themselves to be Latinized, Eastern Christians are not being merely parochial or sticking to outdated traditions. They know they are being faithful to a mission, a vocation, which they cannot deny without being untrue to themselves . . . "*

HOMS, HAMA and YABROUD

Homs is situated about one hundred miles north of Damascus in Syria. Its relative closeness to that city did not prevent it from becoming itself an important Christian center in the first centuries of the Church. Two noteworthy natives of this city are St. Julian of Homs, martyr, and St. Romanos the Melodist, one of the best known writers of Byzantine liturgical poetry. The present Archbishop of Homs, John Bassoul, was formerly pastor of the Annunciation parish in Boston.



LATINIZATION – RELIC OF ANOTHER AGE:

The Archbishop's remarks bring up another subject of concern for us – the question of Latinization. What is the meaning of this term and why have all the Melkite bishops been speaking out against it?

After the Eastern Churches came into unison with Rome, many of them came under a great western influence. Often they adopted the theology and practices of the numerically and intellectually superior Western Church. Western laws and customs, forms of devotion, feast days, and liturgical practices current in the west were accepted by the Easterners. During all this, the Melkite Church was always the least susceptible to these Latinizing movements.

When Eastern Catholics arrived in this country, they were at a disadvantage, both numerically and psychologically. Foreign born priests, lifted out of their natural environments, were suddenly alone and at a loss as to how to adapt to the American church scene. Faced with misunderstanding on the part of the Latins and often indifference on the part of their own parishioners, they often attempted to "Americanize" (i.e. Latinize) their churches.



JERUSALEM

Jerusalem, the Mother of all the Churches, was never an important center after it was destroyed by Rome in 70 AD. Yet, because of its history, it was given the honorary rank of patriarchate by the Council of Chalcedon in 451. The Melkite community there is headed by the Archbishop of Caesarea in Palestine, Hilarion Caucci, who serves as vicar for Patriarch Maximos.

Churches were built to look like Latin churches: Stations of the Cross and altar rails were installed, Communion was given in the form of hosts to communicants who knelt at a rail, bells were rung during the Liturgy as during the Latin mass, Latin rite vestments were used for altar boys (and sometimes for priests), Ash Wednesday, All Saints and All Souls observances, First Fridays and other Western devotions were introduced to prove to one and all that Melkites were Catholics, too.

Today times have changed. Melkites have no need to 'prove' that they are Catholics – to themselves or to anyone else. The growth of understanding within the Church has made it clear that one need not adopt the customs of the Latin rite to manifest one's Catholicism. In fact, as we saw, to do this would be to betray the Melkites' ecumenical mission, and in a real sense, to betray the Catholic Church. All forms of Latinization have been forbidden in the strongest terms by our patriarch and all the bishops, including our own. And so any Melkite, mindful of the special mission of his Church, should be happy to see the unfortunate effects of another age reversed and the Melkite Church reclaim its heritage for the good of the universal Church.

TOWARD THE FUTURE:

Finally, we must remember that the ecumenical mission is not the Melkites' only reason for existence in America. Any Church exists primarily to bring people to Christ. And so the American Melkite Church also has the possibility of bearing witness to still another type of person: those who have found no home in the Church as yet. There are many for whom the "style of Christian living" practiced in the Byzantine rite is more compatible than the western forms. For these people the Melkite Church can serve a very important function; it can be their way to God.



LATAKIA

Latakia is a small city in Syria which until recently has not been an important center for the Melkite Church. For the past few years, however, it has had a hierarch of its own in the person of Archbishop Paul Achkar, who has also been a frequent and welcome visitor to this country.

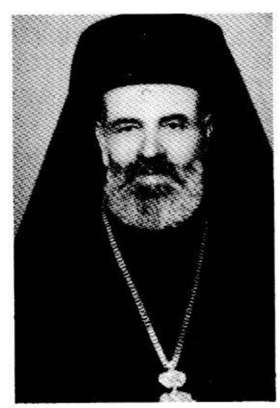
For this to happen, however, our Church must more clearly put forward its spiritual foot and minimize its ethnic background. There have already been a considerable number of people who have discovered the Byzantine tradition through our Church. A full half of the most recently ordained Melkite priests and of those seminarians presently studying for the priesthood are not of Middle East descent. And that percentage is expected to increase. This fact points to the increasing interest of people in our Church for its spiritual values, values which could become obscured if our churches appear to be national parishes, which they are not. Every community of Melkites, then, is forced to ask itself: Do we help or hinder the Church from attracting others?

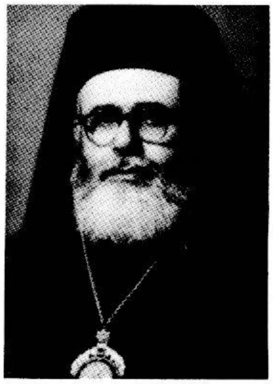
A CLOSING WORD

Providing an ecumenical witness to the catholicity of the Church and a style of Christian living for any who may choose it – these are the major roles for the Melkite Church in America today. If interested laymen in every Melkite parish would learn more about the Eastern Churches, invite lay groups from neighboring Roman parishes to experience the Byzantine liturgy in their church, and assist their priest in making the whole community aware of the true catholicity of the Church, then the Melkites would be on their way to fulfilling their role in America. If not, then an important lesson of history will have been lost on us, for it is an established fact that once a people loses its sense of purpose, the nation itself crumbles. Similarly, a Christian group starts to vegitate once it no longer understands what God expects of it. Unless we American Melkites are faithful to our calling, we will lose our reason for existence and we will simply cease to be.

PANAEAS

Caesarea Philippi - also call Paneas - lies at the foot of Mount Hermon in what was once northern Palestine, but is now within the borders of Lebanon. The original city was founded in the name of Philip the tetrarch and was hallowed by the footsteps of Christ. We are told that the confession of Saint Peter ("You are the Christ, the Son of the living God.") occurred in this vicinity. An eparchy in the early days of the Church, this see was restored about seventy years ago. Its archbishop, Athanasius El-Chaer now lives in the larger community of Marjeyoun.





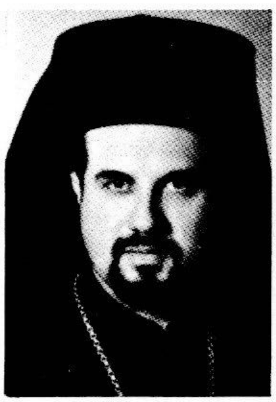
SAIDA

Sidon, or Saida, was probably the oldest and certainly one of the most powerful of all ancient Phoenecian cities. Situated between Beirut and Tyre, it grew to become the metropolis of a great colonial empire. Christ, himself, walked here and St. Paul is known to have preached and ministered in this ancient place. Archbishop Basil Khoury now heads this eparchy.

TRIPOLI

The eparchy of Tripoli in Lebanon dates from the early fourth century. Its bishop Commodus, is known to have been present at the Council of Ephesus in 431, while his successor Theodorus participated in the Council of Chalcedon in 451. Its present archbishop, Augustine Farah, was formerly superior of the Chouerites.





TYRE

Tyre or Sour in Lebanon traces its foundation at least as far back as the thirteenth century BC. It is alluded to by the Prophet Isaiah and Christ, himself, is known to have preached and cured the sick in this area. Both St. Paul and St. Luke personally visited the Christian community there. Tyre has been an eparchy since the second century AD, and is called the First See of the Patriarchate. The current Metropolitan of Tyre is George Haddad.

BRASIL

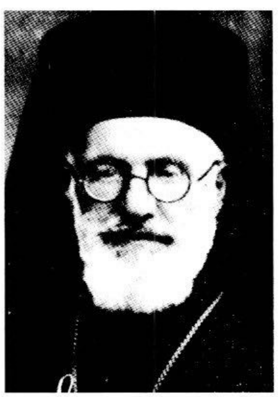
The Melkites in Brasil are said to number some 150,000 making them the largest group of immigrant Melkites in the world. Their bishop, Elias Cueter, was once assigned to Our Lady of Redemption parish in Detroit.



MELKITE CATHOLIC PATRIARCHS SINCE 1724

Cyril VI (Tanas)1724 – 1760
Maximos III (Hakeem) 1760 – 1761
Theodosios V (Dahhan) 1761 – 1788
Athanasios IV (Jawhar) 1788 – 1794
Cyril VII (Saij) 1794 – 1796
Agapios II (Matar) 1796 – 1812
Ignatius IV (Sarrouf) 1812
Athanasios V (Matar) 1812 – 1813
Makarios IV (Tawil) 1813 – 1815
Ignatius V (Cattan) 1816 – 1833
Maximos III (Mazloom) 1833 – 1855
Clement (Bahouth) 1856 – 1864
Gregory II (Joseph) 1864 – 1897
Peter (Geraigiry) 1898 – 1902
Cyril VIII (Jeha) 1902 – 1916
Dimitrios I (Cady) administrator 1916 – 1919
patriarch 1919 – 1925
Cyril IX (Moghabghab) 1925 – 1947
Maximos IV (Sayegh) 1947 – 1967
Maximos V (Hakim) 1967 –

SOME OTHER MELKITE BISHOPS



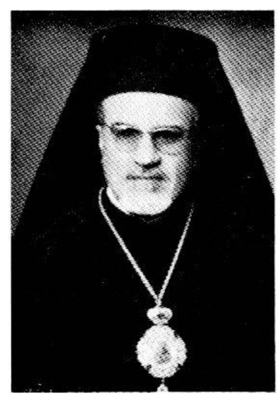
Peter K. Medawar
Archbishop of Pelusia



Peter Rai
Archbishop of Edessa



Athanasius Toutoundji
Retired Metropolitan
of Aleppo



Nicholas Hajj
Bishop of Damietta

Some Questions and Answers on the Eastern Churches

1. What are the rites of the Church?

   A "rite" is a distinct and characteristic style of Christian living used by a local Church to express the one faith by different theological expressions, customs, traditions and liturgical ceremonies.

2. How many rites are used in the Catholic Church?

   There are six main rites in the Catholic Church, each with several local variant usages: the Alexandrian, the Antiochene, the Armenian, the Chaldean, the Byzantine, and the Roman. The Melkite Church uses the Byzantine rite.

3. Which is the most used eastern rite?

   The Byzantine rite, used by Albanians, Bulgarians, Byelorussians, Carpatho-Russians, Georgians, Greeks, Hungarians, Italo-Greeks, Jugoslavs, Rumanians, Russians, Slovaks, and Ukranians in addition to the Melkites of the Near East.

4. Why is so little generally known about the Eastern Catholic Churches?

   For centuries there was little contact between East and West. More recently the popes have encouraged Roman Catholics to learn more about the Eastern Churches. Every Melkite parish can help in this work by holding "open houses" for nearby Roman Catholic parishes, convents and schools to aquaint them with the Churches of the East.

5. How many Catholics belong to Eastern Churches?

   There are about 8,000,000 through the world. In the U.S.A. there are roughly 800,000 in 8 dioceses (7 Byzantine and 1 Maronite).

Ukranians	285,000 in	240 parishes
Carpatho-Russians, Hungarians, Croatians, Slovaks	265,000 in	255 parishes
Maronites	150,000 in	46 parishes
Melkites	55,000 in	27 parishes
Rumanians	10,000 in	17 parishes
Armenians	10,000 in	6 parishes
Others (Russians, Chaldeans, Syrians, Byelorussians)	10,000 in	10 parishes

6. How many non-Catholics belong to Eastern Churches?

   Non-Catholic Easterners, or Orthodox, number some 280,000,000 throughout the world. In the U.S. there are about 3,000,000 in many separate jurisdictions.



Icon screen in St. Ann's Melkite Church, Paterson, New Jersey, destroyed by fire in August, 1970.

7. Describe the interior of a Byzantine Church?

   A Byzantine church is divided in three parts: The first is the sanctuary where the Holy Table stands. Here the priests lead us in offering the Divine Liturgy and a few of the other services. It is separated from the rest of the church by the iconstasis or *icon screen.* The second part is the *nave*, containing the seats for the congregation. Between the nave and the sanctuary stands the *solea* an open area, sometimes raised, where marriages and other services are held. Finally there is the *baptistry.* This is usually at the church entrance as a reminder that it is through baptism that we enter Christ's Church to begin with.

8. What is the meaning of the iconostasis?

   The Altar is separated from the rest of the church to remind us that the fullness of God's reign is not yet with us. We are separated from God's throne in the church-building (the Holy Table) because in reality we are still separated from the full glory of God. Yet, through Christ's coming, men are not separated from God himself as they were before; through Christ we are mystically united to him. This new relationship is shown by placing icons or pictures of Christ and the main figures of our salvation-history (Mary, the apostles and prophets) on the separation. And so the separation reminds us that we are still not perfectly and completely united to God while the icons remind us that in Christ mankind is closer to God than it had evern been before.

9. Describe the sanctuary in a Byzantine Church.

   In the center stands the Holy Table or altar, away from the wall and often topped by a canopy. On it Christ is enthroned in the Gospel Book and in the Eucharist. The Eucharist is often kept in a metal dove hanging from the canopy, symbol of the Holy Spirit present in the Church. To the left of the Holy Table is another, smaller table where the priest prepares the bread and wine for the Liturgy. Behind the altar may stand the bishop's throne and seats for the other clergy.

10. Are statues found in a Byzantine Church?

In proper Byzantine churches statues are not found for this reason: statues and even natural-looking pictures are meant to look as life-like as possible. The Byzantine Churches always felt that such realistic art can distract us from the reality that liturgical art wants us to see, the holiness in the person represented or the meaning of the event depicted. These things are best expressed in the icon.

11. What is an icon?

An icon is a painting, very different from other kinds of pictures. Usually the figures are elongated, made almost abstract and set in a symbolic or non-realistic setting, all to focus attention on the spiritual reality being suggested. Often icons are symbolic pictures of an idea, or a title of Christ or the Virgin. The icon attempts to convey the unique peace of the divine life through its unique style.

12. Should we genuflect on entering a Byzantine Church?

No, the genuflection is of purely Latin origin. Instead bow, making the sign of the cross as your sign of reverence.

13. How should the sign of the cross be made?

It is made by holding the thumb and first two fingers of the right hand together and with them making the sign of the cross from the forehead to the breast, to the *right* shoulder and then the *left* shoulder. The three fingers are held together as an act of faith in the Trinity, while the two remaining fingers remind us of the two natures of Christ. This way of blessing oneself is very ancient and was in use in the west until the middle ages.



14. When does stand or kneel at the Byzantine Liturgy?

Kneeling or lowering oneself to the earth is considered a sign of repentance in ceremonies of our rite. And so we do not usually kneel during the Liturgy when we "put aside all earthly cares" to celebrate the joyful triumph of the risen Christ. This is especially true on Sundays and during Eastertide as these times are particularly dedicated to Christ's resurrection. Kneeling is often practiced during the services of Lent or Holy Week.

15. Which are the great feasts of the Byzantine liturgical year?

Besides Easter (by far the greatest), the following are especially kept: Conception of the Mother of God (Dec. 9), her birth (Sept. 8), her presentation in the temple (Nov. 21), the

Annunciation (Mar. 25), the birth of Christ (Dec. 25), his presentation in the temple (Feb. 2), his baptism (Theophany - Jan. 6), his Transfiguration (Aug. 6), Ascension Thursday, Descent of the Holy Spirit (Pentecost), and the Dormition or Falling Asleep of Mary (Aug. 15).

16. What are the laws of fast and abstinence in the Byzantine rite?

In the Melkite Church fasting means to abstain from all foods from midnight until noon, while abstinence means to abstain from meat all day long. It has been the custom to keep the fast on (a) the eves of Christmas and Theophany, (b) daily (Monday through Friday) during Lent, (c) all of Holy Week. It is the custom to abstain from meat on all Fridays, *except* after Christmas, the Fridays of Eastertide and the Friday after Pentecost. All who wish to do so are encouraged to keep these days, but there are no laws concerning them.

The Divine Liturgy

17. What is the proper name for the Eucharistic Celebration in the Byzantine Rite?

The Divine Liturgy. *Liturgy* means a service done by one person on behalf of all. The Christian Liturgy is *Divine* because Christ himself is the one who acts in it. The word *Mass* familiar to Americans seems to come from the Latin words "missa est" (it is ended), said by the priest when he dismissed the congregation.

18. What are the different forms of Liturgies in the Byzantine rite?

There are three Liturgies, each connected with the name of a saint. The Liturgy of St. Basil the Great is offered on the Sundays of Lent, Holy Thursday, Holy Saturday, the eves of Christmas and the Theophany. The Liturgy of St. John Chrysostom is used during the rest of the year. During Lent the Liturgy of St. Gregory of Rome is often seen. This is not a true Liturgy, but a service of prayer during which the Eucharist, already consecrated, is given. It is also called the Liturgy of the Presanctified.

19. What part does the congregation play in the Liturgy?

The people join the priest in offering the sacrifice of Christ to the Father. They are not onlookers, but real sharers in the priesthood of Christ through their confirmation. For this reason all should join in the prayers and hymns of the Liturgy whenever they have the chance to do so.

20. Describe the altar bread used in the Liturgy.

A round loaf, similar to the bread used at table, the altar bread is stamped with the Greek phrase IC XC NIKA (Jesus Christ has triumphed). The priest cuts this loaf into small pieces before the Liturgy and places them on the paten.

21. What are the principal parts of the Byzantine Liturgy?

There are four:
(1) The preparation of the gifts, done privately at the left side table before the Liturgy begins.

(2) The Office of the Antiphons (from the litany to the little entrance), a series of prayers and hymns glorifying God and asking for his mercy. This section is at times replaced by Vespers, as during Holy Week;
(3) The service of the Word, (from "Holy God" to the Great Entrance), the first appearance of Christ in the Liturgy as Holy Scripture is read and proclaimed.
(4) The Eucharistic Service (from the Great Entrance to the end), The gifts are brought to the altar, consecrated and distributed.



"Blessed is the Kingdom . . . "



The Little Entrance

22. What is the Little Entrance?

The first procession in the Liturgy is called the Little Entrance. It heralds Christ's first manifestation to us in the Liturgy. The priest walks through the church carrying the elaborately decorated Gospel Book while we sing the Beatitudes. It reminds us that through his word in Scripture Christ truly comes into our midst.

23. What is the Great Entrance?

The second procession in the Liturgy is called the Great Entrance because it is conducted with more solemnity. It marks the beginning of the Eucharist proper. The priest carries the bread and wine to the altar while we sing the Cherubic Hymn. It is through these gifts of bread and wine that Christ will dwell among us through the Sacrament.

24. What is the Ceremony of Peace?

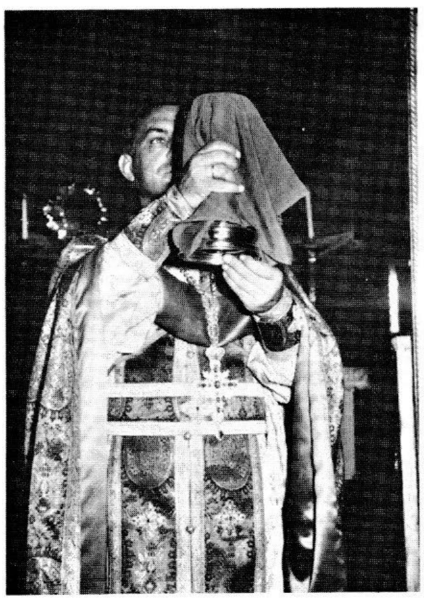
Before the creed, the priest exhorts us to "love one another so that with one mind" we may profess our faith and witness Christ's coming. This call to mutual love is reminiscent of Christ's command: "If you are going to present your gift at the altar and you remember that anyone has something against you: leave your gift before the altar, go and be reconciled with your brother. Then return and offer your gift." At solemn Liturgies the concelebrating priests exchange an embrace here as a sign of the mutual love that should fill us all at this time.

25. How is Communion given in the Melkite Church?

The people approach in a file, arms crossed over the breast, and stand before the priest. The priest dips a piece of the Holy Bread into the chalice and places the moistened particle into the communicant's mouth. In other Byzantine Churches a spoon is used to give the sacrament.

26. What is "blessed bread"?

The remainder of the loaf which had not been consecrated is often given out at the end of the Liturgy, giving those who were unable to share in the Eucharist that day some part in the celebration. Blessed bread, stamped with an icon of the feast, is often given out on holy-days. Also bread may be blessed and distributed in memory of the dead.



"Approach!"



"Save Our People."

The Sacraments

27. Describe the Christening ceremony in the Byzantine rite.

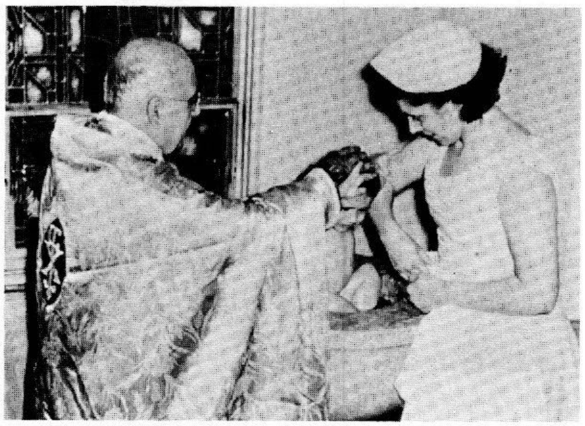
Christening, or initiation into the Christian life, is actually three ceremonies: baptism, confirmation, and the reception of the Holy Eucharist. In the Byzantine rite they are all given at the same time to show that one is not living a complete Christian life unless he has received the Holy Spirit (confirmation) and is a sharer in his Eucharistic feast (Holy Communion).

28. How is baptism given in the Byzantine rite?

The candidate is undressed (symbol that he is "putting off the old man" as St. Paul says), immersed, or "buried" in the water (symbol that he has died to sin), is taken from the water (symbol of his resurrection with Christ to new life) and is clothed with the baptismal robe (sign that he has "put on Christ").

29. How is confirmation given in the Byzantine rite?

Immediately afer baptism the new Christian is anointed on several parts of his body with a special oil called chrism, as an athlete may be rubbed with linament before the contest, preparing us for the contest of the Christian life. This sacrament perfects our Christian life with the gift of the Holy Spirit, making us sharers in Christ's priesthood and workers for God's reign.



"The Servant of God is Baptized . . . "



The Gift of the Holy Spirit.

30. How did the different Byzantine and Latin confirmation customs arise?

In the early Church, the three sacraments of initiation were always given together – once or twice a year – by the bishop. When the number of christenings – especially of children – increased, another practice had to be found. In our Byzantine rite, all three continued to be given together, either by a bishop or a priest to remind the people that Christian initiation would not be complete without Confirmation and the Eucharist. In the west the bishops preferred to complete each christening themselves, so they allowed the priest to baptize, but not to confirm. Until this century in the Latin rite, communion could not be received until confirmation had been given.

31. How can Holy Communion be given to a newly-baptized infant?

The infant is given a few drops of the consecrated wine, usually from a spoon. This serves as a "token" Communion, reminding the rest of us that one is not living the complete Christian life unless he is a frequent sharer in the divine life through the Eucharist. This custom, long forgotten by the Melkites, has been recently reintroduced and encouraged by our patriarch and our bishops.

32. Is confession, too, different in the Byzantine rite?

Confession may be heard in any secluded part of the church, usually before a cross or an icon of Christ to remind us by whose power our sins are forgiven. At the time of absolution the priest places the two ends of his stole, sign of Christ's priesthood, on the penitent's head and recites the prayer of absolution. In this country, almost all churches have a confessional, under Latin influence.



33. Describe the marriage ceremony.

The marriage ceremony is in two parts. The first is the ceremony of engagement. At this time the couple promise themselves to one another and the rings are exchanged. The second part is the Church's blessing of the marriage. The couple is crowned with floral wreaths or circlets of gold. They join in a procession around the marriage altar, set up in the middle of the church, and they share a common cup of wine.



34. What is the meaning of the crowning?

The crowns signify several things. One is that the Christian family, led by the husband and wife, is a unit in God's kingdom and should live under his reign. Another is that this couple will attain the heavenly crowns by living their married life in a Christian manner.

35. What is the meaning of the procession?

The procession reminds the couple that from now on they will walk through life together, with the joys of eternal life as their goal.

36. What is the meaning of the common cup?

This reminds the couple that, throughout their married life, they will share all things in common, both the good and the bad.

37. What is a deacon?

The diaconate is the first grade of the sacrament of Holy Orders. The deacon assists the priest in the divine services, leading the litanies and reading the Gospel. He also may help in the administration of the parish.

38. Is it true that some Melkite priests are married?

Yes. In most Eastern Churches married men are ordained as deacons or priests. However, no deacon or priest may marry after ordination. Religious and bishops are never married. Since 1928 married men have not been ordained in the United States, due to the opposition of the Roman Catholic bishops.



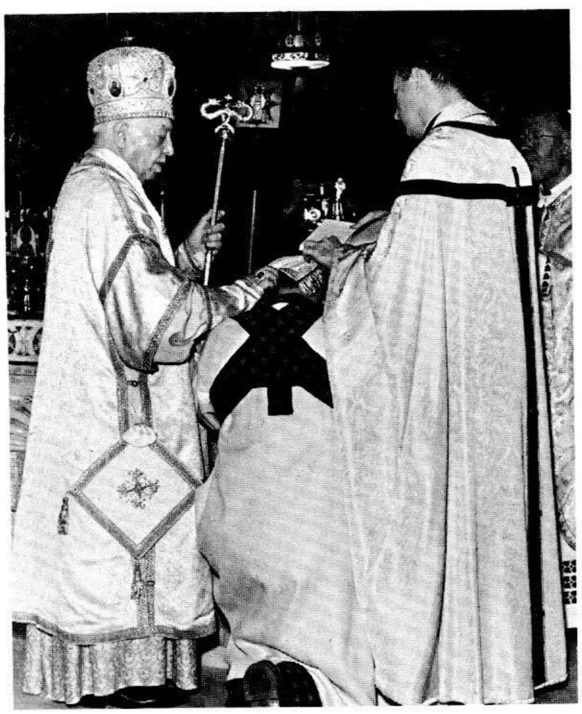
Patriarch Maximos IV giving the Episcopal Blessing with the Dikerion and Trikerion. He is assisted by two Archimandrites.

39. What is an archimandrite?

The rank of archimandrite is an honorary title given by Byzantine bishops to unmarried priests as a sign of recognition. It is equivalent to the Latin rite title of Monsignor. Other ranks in the Byzantine rite are archpriest (given to secular or married clergy), economos (office of financial administration), and protosynkellos (bishop's vicar).

40. Describe the ceremony of Anointing the Sick.

Prayers and hymns are offered for the sick person's recovery. Following readings from the New Testament, the priest anoints the sick person with oil on several parts of the body, praying that the Lord raise him up so that he may offer thanksgiving by his good deeds. At the end of the ceremony the priest lays the open Gospel Book on the sick person's head, praying that he may be healed in soul as well as in body.





The Orders of Ministry in the Church:

Bishop, Priest, Deacon.

The Ordination of a Deacon.

A BRIEF BIBLIOGRAPHY OF THE EASTERN CHURCHES

HISTORY

Attwater, Donald — *The Christian Churches of the East* (2 vols., Bruce, Milwaukee, $9.00). The most comprehensive introduction to the Eastern Churches, their history, liturgy, and customs. One volume covers the Catholic Churches, the second treats of the Orthodox.

Dick, Ignatius — *What Is the Christian Orient?* (Newman, Westminister, Md., $3.95). A more recent but less substantial treatment of the same material as in Attwater.

Finn, Edward — *A Brief History of the Eastern Rites* (Liturgical Press, Collegeville, Minn., 45¢). This pamphlet emphasizes the Catholic communities and their ecclesiological status.

Ware, Archimandrite K.T. — *The Orthodox Church* (Penguin, London, $2.25). An in-depth treatment of Orthodoxy, the best of its type, giving many insights into the Eastern spirit.

Meyendorff, Very Rev. John — *The Orthodox* (Paulist Press, Paramus, N.J., 45¢). A brief, but substantial work written for other Christian churchmen.

SPIRITUALITY

A monk of the Eastern Church — *Orthodox Spirituality* (SPCK, London) — An excellent short explanation of Eastern spiritual tradition with frequent favorable comparisons with familiar Western types.

Bloom, Archbishop Anthony — *Living Prayer* (Darton, Longmans, London, $1.50) — An essay on the life of prayer. Of special interest is the chapter on the "Jesus Prayer", a cornerstone of Eastern prayer life.

Evdokimov, Paul — *The Struggle With God* (Paulist Press, Paramus, N.J. $2.95) — An Eastern approach to spirituality and communion with God. Highly recommended.

Gregorsen, J. — *The Transfigured Cosmos* (?, $3.50) — A descriptive approach to Eastern spirituality.

Llosky, Vladimir — *The Mystical Theology of the Eastern Church* (Clarke, London, $3.50) — A brief but clear presentation of oriental spiritual theology.

Taft, Robert — *Eastern Rite Catholicism* (Paulist Press Pamphlet Series, 20¢) — Despite its brevity, an impressive treatment of the spiritual heritage and vocation of Eastern Cathlics today. Must Reading!

Le Guillou, Fr. M.J. — *The Spirit of Eastern Orthodoxy* (Paulist Press, Paramus, N.J., 95¢) — A Roman Catholic's appreciation of Eastern tradition.

Zernov, Nicholas — *Eastern Christendom* — An appreciation by a well known Russian Orthodox layman.

LITURGY

Schmemann, Archpriest Alexander — *For the Life of the World* (Student Christian Movement, $1.45. Hardbound edition entitled *Sacraments and Orthodoxy,* Herder & Herder, N.Y.C.) — A thought provoking series of reflections on the Divine Liturgy and the sacraments.

Great Lent (St. Vladimir's Seminary Press) — A commentary on the practices and liturgical celebrations of the Byzantine Church during the period of the Fast.

Liturgy and Education (OCEC, Winter, 1971) — A discussion of the catechetical implications of the Liturgy.

Verghese, Fr. Paul — *The Joy of Freedom: Eastern Worship and Modern Man* (World Council of Churches, $1.95) — A presentation of the chief characteristics of Eastern liturgical worship and their suitability for the modern mind.

MISSION

Byrd, Thomas — *Patriarch Maximos IV* (Notre Dame Press, 75¢) — This biography of the late Melkite patriarch gives many valuable insights into the men and movements which produced the current renewal of the Byzantine Catholic Church.

Congar, Yves — *After Nine Hundred Years* (Fordham Univ. Press, N.Y., $4.50) — An evaluation of the causes and results of the separation between the Eastern and Western Churches, as well as some suggestions for healing the breach.

Heyer, Friedrich, "Ecumenical Mission: The Melkites" in *Journal of Ecumenical Studies* I, 3 (Fall 1964).

Kirk, David "Maximos IV" in *Jubilee*, XI, 9 (Jan. 1964).

"Report from Instanbul" in *Jubilee* XII, 5 (Sept. 1964).

Patriarch Maximos IV, ed., *The Eastern Churches and Catholic Unity* (Herder & Herder, N.Y.) — A collection of pieces by hierarchs of the Melkite Church providing the philosophy of the contemporary Eastern Catholic Churches.

Raya, Joseph "The Byzantine Case against Romanizing," in *Jubilee*, X, 9 (Jan. 1963).

Sherwood, Polycarp, ed., *The Unity of the Churches of God* (Baltimore, 1962, $4.95), essays by Catholics and Orthodox on the potentials of and prerequisities for Christian unity.

PERIODICALS

Diakonia — a quarterly devoted to Orthodox-Catholic dialog. Available from the John XXIII Center, Fordham University, Bronx, N.Y. 10458.

Eastern Churches Review — a quarterly review of subjects of interest to Eastern Christians. Available from Honywell Press, 9 Alfred Street, Oxford, England.

Sophia — Bimonthly journal of the Melkite Exarchate. Articles on subjects of Christian concern treated from an Eastern Christian viewpoint. Box 83, W. Newton, Mass. 02165.

CATECHETICAL TEXTS

Come, Let Us Worship — The history of the Church, the description of a Byzantine Church, and liturgical gestures.

Sacrifice of Praise — The Divine Liturgy and the liturgical year. Both volumes profusely illustrated. Both from St. Basil's Seminary, Methuen, Mass. 01844.

CATHOLIC and EASTERN



The Ecumenical Patrairch, Athenagoras I and Maximos IV, at the Orthodox Patriarchate in Jerusalem. Athenagoras remarked that Maximos' interventions at Vatican II were spoken in the name of the entire Christian East.

"We must be convinced that Christianity can never accomplish its mission in the world unless it is Catholic; that is, universal, not only in law but also in actual fact. If someone cannot be Catholic unless he gives up his own liturgy, hierarchy, patristic traditions, history, hymnography, art, language, culture, and spiritual heritage and adopts the rites, philosophical and theological thought, religious poetry, liturgical language, culture and spirituality of a particular group — be it the best — then the Church is not the great gift of God to the whole world but a faction — however numerous — and a human institution subservient to the interests of one group. Such a church is no longer the true Church of Christ."

Patriarch Maximos IV.

ADMINISTRATION OF THE MELKITE GREEK CATHOLIC CHURCH

The Patriarch, or first bishop of the Melkite Church, is elected and proclaimed by the bishops of the Synod. The new patriarch then communicates the news of his election to the pope with a request to be received into communion. In addition to being the first father of the Melkite Church, the patriarch sits by right in both the Ordinary and Extraordinary Synods of the Entire Church.

The present patriarch, Maximos V (George Hakim), was elected and proclaimed by the Synod on November 22, 1967. Born in Tanta, Egypt, on May 18, 1908, he studied at Saint Ann's Seminary, Jerusalem. Ordained a priest on July 20, 1930, he was named to the staff of the Patriarchal College in Cairo, which he would later direct. Elected Archbishop of Haifa, Nazareth and all Galilee, he was ordained a bishop on June 13, 1943, by the late Patriarch Cyril IX. He served the see of Haifa for twenty-four years – through the establishment of the state of Israel and the two succeeding Middle East wars – until his election as Patriarch to succeed Maximos IV.

Under the Turkish Empire, the patriarch was also the chief civil ruler of his people, constituted as such by the Sultan. The Egyptian government continues this practice and hence it was that the patriarch was confirmed as chief of the Melkites in Egypt by President Nasser after his election by the bishops.



A meeting of the Holy Synod under the late Maximos IV.

The Permanent Synod is the principal ordinary organism of government in the Church. It is composed of four bishops under the presidency of the patriarch. The members of this synod are the two senior bishops of the Church, one other chosen by the patriarch himself and a fourth selected by the Holy Synod. There are also two substitutes who sit in important administrative and judicial questions.

The Holy Synod of Bishops: This institution – most characteristic sign of Eastern Churches – works with the patriarch in the extraordinary administration of the Church. It is responsible for, among other things, the establishment of dioceses and the election of bishops. All the bishops – whether residential, honorary, or resigned – are members. The principal superiors of the religious communities are also members, but of the second degree, without the right to vote in the election of bishops and certain other situations. The ordinary meeting of the Synod is held during August, for one or two weeks. Extraordinary sessions may be held at other times as the needs require.

Adapted from the *Report on the Patriarchate, 1970* of Archbishop Peter K. Medawar

ADMINISTRATION OF THE EXARCHATE

The Exarch – In Eastern Church tradition, a Christian Community can only be said to be a Church when it has a bishop at its head. The bishop is the one who presides over the local Church and is its living link with the other Churches of Christ, both past and present. The bishop links his Community with the Churches of the past, stretching back to the time of the Apostles themselves in that he receives his ministry from an unbroken succession of bishops in the Church. He also provides the connection with the other Greek Catholic Churches and with the entire Catholic Family of Churches in that he sits in the Synod of Melkite Bishops and also in the American Bishops Conference.

The Pastoral Council – Presently in formation, the Pastoral Council will be the general assembly of the exarchate. In it elected delegates from each parish and institution in the exarchate – both clergy and laity – will meet under the presidency of the bishop to study and examine questions pertaining to the pastoral activities of the Church and to formulate practical conclusions in their regard. In effect, the Pastoral Council is one with the bishop, forming the chief administrative organism in the exarchate.

Diocesan Commissions – Bodies concerned with special areas of interest and activity in the Church exist as arms of the Exarch and the Pastoral Council. To date two such commissions have been formed, for Christian Education and for Youth Activities. Future commissions may be established in other areas, such as Art and Architecture, Community Service, Ecumenism, Finances and Administration, Immigrant Aid, Liturgy and Music, Mission Relief, Parish Extension, Publications, Retreats and Vocations.

Diocesan Regions – The vast territory included in the Exarchate has demanded a breakdown into regional divisions to facilitate administration of the various programs. Four regions exist to date: New England, New York, Great Lakes and Southern States. Future expansion of services on the west coast will in time create a West Coast region as well. Regional divisions of the diocesan commissions, regional pastoral councils and clergy assemblies are expected to materialize in the immediate future to actualize in local areas the aims and projections of the bishop and Pastoral Council.

The Apostolic Exarchate
For The
Melkites In The United States

19 Dartmouth Street, West Newton, Mass. 02165
Telephone: (617) 969-8957

Most Rev. Joseph Tawil, Archbishop of Myra in Lycia
Exarch for the Melkites in the U.S.
Rev. John Haddad, economos.
Rev. Frederick Saato, secretary and assistant chancellor.



The Rev. John Haddad

Exarchial Consultors
(1970-1971)

Rev. Archimandrite Lucien Malouf
Rev. Fr. John Haddad
Rev. Fr. John Elya
Rev. Fr. Simon Hage
Rev. Fr. Joseph Haggar

Deaneries

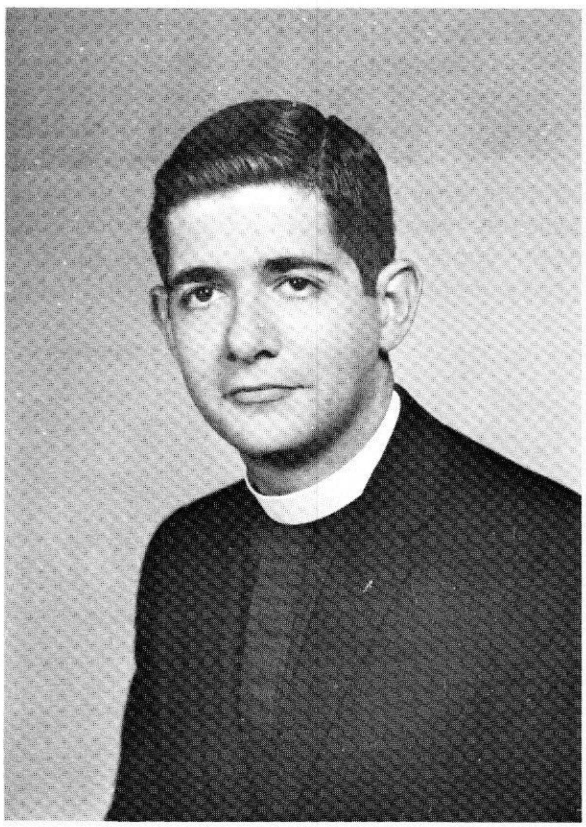
New England: The Reverend Archimandrite Lucien Malouf, dean
Greater New York: Rev. Maxim Chalhoub, dean
Southern States: Archimandrite William Haddad, dean
Great Lakes Region: Archimandrite Ignatius Ghattas, dean

Exarchial Tribunal

Judicial Vicar: Archimandrite Lucien Malouf
Judges: Revs. Simon Hage, John Haddad
Defender of the Bond: Rev. Joseph Haggar
Notary: Rev. Frederick Saato

Cursillo Movement

Rev. Raymond Shashaty, director



The Rev. Fred Saato

Religious Education Commission

Mr. Philip Azoon
Miss Mary Baylouny
Rev. Joseph Dagher
Rev. Joseph Francavilla
Rev. Frederic Saato, chairman
Mrs. Joseph Shuhda

Public Relations

Very Rev. Armand Jacopin

Retreats

Rev. Joseph Dagher, director

Exarchial Publication

SOPHIA – Rev. Fred Saato, Editor; Very Rev. Armand J. Jacopin, Dr. Philip Kayal, Dr. Philip Khairallah, Mr. John Leonard, Associate Editors; Rev. Hieromonk George, Art Editor. Rachel Beshara, Business Manager.

Vocations

Very Rev. Armand Jacopin
Rev. Charles Aboody

Youth Activities

Rev. Maxim Chalhoub
Miss Lorraine Gennawey
Rev. Ronald Golini
Rev. Albert Gorayeb, chairman
Dr. Philip Kayal
Mr. Kenneth Sarkis

ALABAMA

Birmingham

SAINT GEORGE

425 16 Avenue South, 35205
Telephone: (205)252-5788

The Rev. Badie G. Essa

It is commonly accepted that Shaheen Meshad, the father of Charlie and William Meshad, was the first Melkite to settle in Birmingham in the year 1903. He was followed by the four Bohorfoush brothers - Assef, Charlie, George, and John - who arrived in 1904. Abraham and Lewis Pharo followed later in the same year. Shible N. Pharo arrived in Birmingham in 1905.

In 1910 these settlers, along with an increasing number of others, Melkite and Maronite, combined their efforts to build the first Saint Elias' Maronite Church. It would not be until 1921 that the Melkites would have a church of their own in the city.

On Sunday evening, April 3, 1921, the Melkite population of Birmingham gathered at the home of their elder, Nassif Pharo, to discuss the possibility of starting a Melkite parish and erecting a church. A society was formally organized so that all future acts and decisions would be of a legal nature. The group chose the following officers for the newly-created society: Sleiman Abraham



Mickwee, president; Nakhle Shaheed, vice president; Dawood M. Farah, secretary; Shible N. Pharo, treasurer. Saint George was named patron of the society and of the future church.

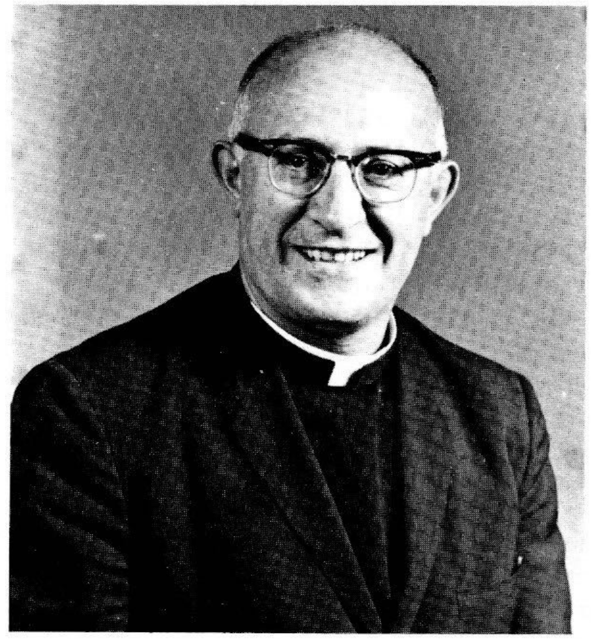
The people then elected the following standing committee of advisors: Abraham N. Pharo, Salim Wardy, Khalil Bohorfoush, Elias Kachou, George Pharo, Shible Maloof, Mike Dennis, and Abraham Simman. Dues were set at $2.00 per month and pledges were then made to the amount of $1,948.70 toward the purchase of a site for the hoped-for church.

THE FIRST CHURCH: On July 29, 1921, the new Saint George's Society purchased a lot on the corner of Ninth Avenue and Thirteenth Street South at a cost of $4,500. In the same year an $1,800 rectory was built on the site and there Father Nicholas Medawar offered the first Divine Liturgy. Later in the year Metropolitan Maximos Sayegh of Tyre, later Patriarch Maximos IV, visited Birmingham. He encouraged the society in its attempt to form a parish and build a church.

For three years the society struggled to raise money for the project. Finally in 1924, after countless Sunday night socials and society picnics, the group was in a position to build a church. Abraham Pharo and Sleiman Mickwee sought and obtained permission from the late Bishop E. P. Allen of Mobile to begin construction. The church was built at a total cost of $4,000.

Father Joseph Kandalaft, the parish's second priest, came to Birmingham in 1925 and served Saint George's until 1929 when he was succeeded by the third pastor, Father Lawrence Sawaya. The fourth pastor, Father Andrew Hallack, arrived in 1932.

THE SECOND CHURCH: In 1933, shortly after Father Hallack's arrival, disaster struck Saint George's. The church burned to the ground. Insurance to the amount of $2,000 comprised the only asset the parish had during this period of depression. Hesitantly at first, and then with the undauntedness of the parish founders, the people set about the arduous task of erecting a second church which was soon free of debt.



Father Badie Essa

In 1939 Patriarch Cyril IX elevated Father Hallack to the dignity of archimandrite. The patriarch sent his secretary, Archimandrite Maximos Chataoui, to Birmingham to confer the honor.

In 1945, Archimandrite Hallack answered a call to serve Saint Nicholas' Parish in Rochester, New York, and the Melkites of Birmingham were left without a priest. The pastor of the nearby Roman Catholic parish of Our Lady of Sorrows, Monsignor Herman Cazalas, generously agreed to serve as interim pastor, winning a place deep in the hearts of all at Saint George's. Monsignor Cazalas remains to this day one of the dearest friends of the parish.

In 1946, Archbishop Joseph Maloof of Baalbek visited Saint George's in the course of a tour of Melkite parishes in North and South America. Travelling with him was Father Michael Bardaouil. Before leaving Birmingham, Archbishop Maloof - with the concurrence of Archbishop Thomas J. Toolen of Mobile - assigned Father Bardaouil as the new pastor of Saint George's.

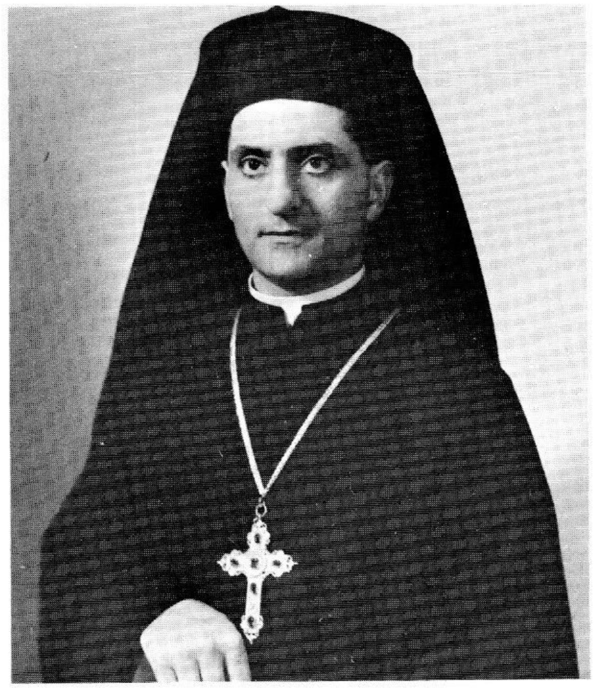
Father Bardaouil served the parish until March, 1952 when he was transferred to Saint Ann's Parish, Los Angeles. Before he left, Father Bardaouil made sure that Saint George's would not be left without a priest of its own rite. He secured the appointment of Father Joseph Raya, then serving as assistant pastor of Saint Ann's Church in Paterson, New Jersey.

THE THIRD CHURCH: By 1955 it had become apparent that the parish had outgrown the facilities then in use. A beautiful site was purchased at the entrance of Green Springs Park, on a hill commanding a panoramic view of the entire city. With a number of the original founders still serving as a nucleus, the parish erected the present structure. Total cost for land, construction, and purchase of a neighboring house for a rectory was $254,000.

On Sunday, April 5, 1959, Archbishop Toolen presided at the dedication ceremonies. The inaugural Liturgy was offered by Bishop Nicholas T. Elko, Eparch of Pittsburgh, with seven priests concelebrating. The award-winning structure has since become a landmark throughout the city of Birmingham.

In June of 1960, Saint George's Parish hosted the third annual convention of the Melkite Association of North America. Held under the direction of the chairman, Fred Melof, the convention was highlighted by the presence of Bishop Fulton J. Sheen who served as legate of the patriarch.

In addition to his work for the parish, Father Raya made several notable contributions to the liturgical life of Byzantine Catholics in America. He produced several noteworthy English translations of Byzantine liturgical services, including the *Byzantine Missal* (1958), *The Holy and Divine Gospel* (1967), *Byzantine Daily Worship* (1969), several musical settings, and a recording of the Divine Liturgy in English with a commentary by Bishop Sheen. It was no wonder, then, when the eyes of the entire Church turned to St. George's in October 1968 as it was announced that Father Raya had been selected to succeed the newly elected Patriarch Maximos V as Archbishop of Galilee. His choice by the Synod of Bishops came as a climax to a remarkable career at St. George's. He was ordained bishop on October 20, 1968, by the patriarch and three other bishops.



Archbishop Joseph Raya

Archibishop Raya was succeeded at St. George's by Father Allen Maloof who came to Birmingham from Brooklyn, New York. Father Allen soon began to draw up plans for a new parish house to complete the church complex. Father Allen sadly never saw the plans materialize. Only six months after he was named to serve Saint George's, Father was taken seriously ill and passed away suddenly, to the dismay of all. He was buried in his native Brooklyn, a tragic loss to St. George's and the Exarchate.

Father Allen was succeeded at the church by Father Badie G. Essa, the present administrator. He immediately began to pursue the plans to construct a parish house and to enlarge the church facilities as well. Architectural plans were drawn up and approved and construction begun in the summer of 1970.

CALIFORNIA

North Hollywood

SAINT ANN

11211 Moorpark St., 91602
Parish House: 11246 Landale St.
Telephone: (213)877-4023

Archimandrite Michael Bardaouil
Archimandrite Maximos Mardelli
The Rev. Nicholas Samra

Beginning in 1909 the religious needs of the Syrian-Lebanese community of Los Angeles - including Orthodox, Maronites and Melkites - were served by Father Gerasimos Sawaya, a Basilian Chouerite priest. At first Father Sawaya offered the Divine Liturgy at Saint Peter's (Italian) Church, 1039 North Broadway, Los Angeles. With the official erection of Saint Anne's parish, the members of the community began looking for a suitable church of their own. Property was purchased on North Hoover Street at Burns Avenue early in 1926, and construction of the first Saint Anne's Church was begun.

The church had barely been constructed when its founder, Father Sawaya, was forced to cease his active ministry for reasons of health. For the next two years several Melkite and Latin priests served the parish on a temporary basis until a new pastor could be secured. Finally on June 6, 1929 Archimandrite Clement Salman, B.S., pastor of Our Lady of the Redemption Church in Detroit, was reassigned to the Los Angeles parish. His first concern was the dedication of the church. Due to Father Sawaya's departure and the succession of temporary administrators the edifice, constructed some three years earlier, had never been blessed. At last on Sunday February 23, 1930, Bishop John Cantwell of Los Angeles officiated at the dedication ceremonies in the North Hoover Street church.

Father Salman served Saint Anne's for over twenty years. During his long and fruitful pastorate all the debts on the church were erased. He then turned his attention to another pressing need: the construction of a rectory, to replace the rented quarters then in use. He was unable to see this plan realized, however, as his health failed early in 1951. On September 13 of that year, after an illness of a few months duration, Father Salman died.

THIRD PASTOR - FATHER BARDAOUIL: Once more the parish was temporarily administered by a local Latin rite priest. On March 15, 1952, the third pastor of Saint Anne's, Archimandrite Michael Bardaouil, arrived in Los Angeles to replace the deceased



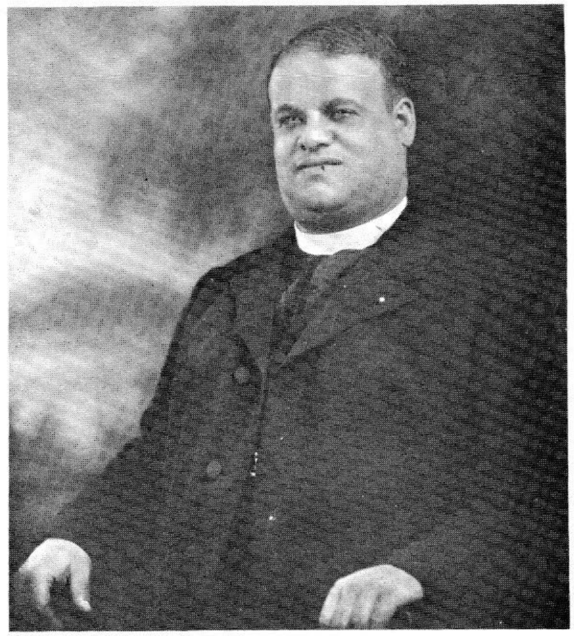
Father Salman. He had previously served five years as pastor of Saint George's Church in Birmingham, Alabama, and prior thereto had served in New Zealand and Australia.

Soon after his arrival in Los Angeles Archimandrite Bardaouil began the revitalization of Saint Anne's. In May 1952, the Melkite League was organized and this association of the ladies of the community remains the backbone of Saint Anne's parish. Through their efforts the old church, hall and kitchen were redecorated and improved. They were also instrumental in the drive for the new Saint Anne's for which ground was broken in 1961. Likewise in 1961, the parish Holy Name Society was reorganized and has since continued to play an important part of the life of the parish.

Father Salman's plans for a rectory were taken up by Archimandrite Bardaouil. In March 1953, a house at 912 Rector Place, one-half block from the church, was purchased and remodeled to serve as a parish house. Nonetheless, this necessary action was taken with the knowledge that the growing Saint Anne's community would soon need a new and larger church. At first plans were



Archimandrite Michael Bardaouil



Archimandrite Clement Salman

made to purchase the Church of the Messiah on Washington Boulevard, but the parish's desire for a new church - not renovated, but constructed in proper Byzantine style in an even more suitable location - caused these plans to be laid aside. Several other sites were inspected and finally one was selected. The property, a two-acre plot on Moorpark Street in North Hollywood, bordering on the Ventura Freeway, was purchased from the state in the spring of 1961. The parish raised the funds necessary for this purchase and, with the generous assistance of Cardinal James F. McIntyre, Archbishop of Los Angeles, construction of a new church and community center was soon begun.

The growth and renewed interest in the parish necessitated the presence of another priest to join the pastor in servicing Saint Anne's. Accordingly on October 1, 1962, Archimandrite Maximos Mardelli arrived in Los Angeles to assume his new duties there. For several years prior to his assignment to Saint Ann's, Father Mardelli had been serving at the Church of the Virgin Mary, Brooklyn, New York.

Construction of the new Saint Anne's proceeded quickly. While the work was still in progress the house on Rector Place was sold



Archimandrite Maximos Mardelli

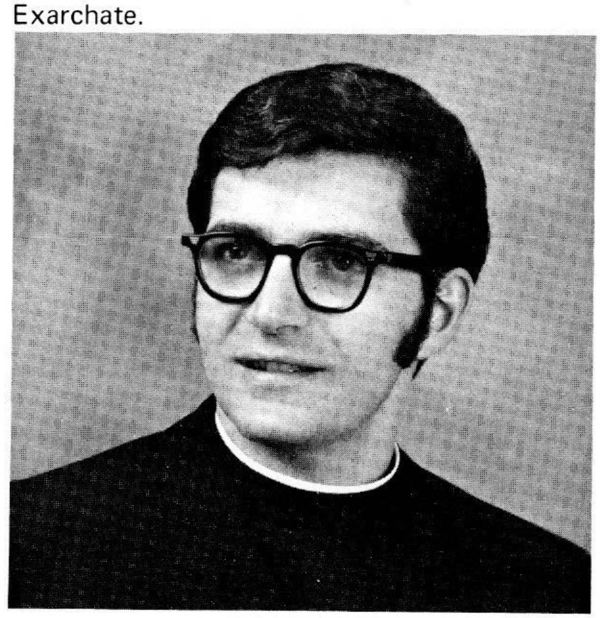
at a substantial profit and a new rectory, adjoining the site of the new church, was purchased. The rectory was completely furnished by the Melkite League and the priests of Saint Anne's took up their residence there.

With the completion of construction, the New Saint Anne's took its place among the finest churches of the area. The church and hall stand majestically in the center of the two-acre plot which also contains parking space for 140 cars. The church itself is circular in shape, combining both modern and traditional Byzantine motifs. The church is enclosed by a collonade of broad Moorish arches decorated with mosaics depicting significant Old Testament scenes. Most striking features of the church are the mosaic tile-covered dome and the impressive memorial bell tower. Adjoining the church stands the parish hall, hub of the community activities. The air-conditioned structure contains meeting rooms, a modern kitchen and an auditorium that can accomodate 600 persons.

The construction of the new Saint Anne's provided the occasion for a generous gesture of ecumenical significance. On November 28, 1964 the congregation of Saint Nicholas' Syrian Orthodox Church sponsored a benefit banquet to aid the Saint Anne's building fund. Highlighted by the presence of Cardinal McIntyre, Mayor Samuel Yorty and Danny Thomas, the benefit achieved national recognition. Proceeds of the affair were turned over to Saint Anne's by Father Paul W. Romley, pastor of Saint Nicholas'.

On July 25, 1965, the feast of Saint Anne, the new church and hall were solemnly dedicated. The completed parish center represents an investment of over $600,000 and considerable work on the part of the priests, trustees, and all the parishioners of Saint Anne's. The new church stands as a fitting tribute to those who worked to make it possible and as a glorious witness to our Byzantine tradition.

For several years however, another concern was troubling the mind of Fr. Bardaouli: the area of youth work. Several times he requested the assistance of a young priest but none was available. Finally in July 1970, Archbishop Tawil assigned Fr. Nicholas Samra, some two months ordained, to St. Anne's. In the short time since his appointment to the parish, Father Nicholas has organized the youth activities of St. Anne's with much success, thereby helping to assure the future of one of the first parishes in the Exarchate.



The Rev. Nicholas Samra

COLORADO

Trinidad

SAINT MARY'S

429 West First Street, 81082

vacant



Set in the foothills of the Rockies, the town of Trinidad became important around the turn of the century as a mining town. Companies recruited workers from several countries to work these mines as the venture prospered. The town thus attracted a small community of people from the Middle East who came to share in the material benefits this industry provided.

The Melkite Church assumed a presence in Trinidad in 1920, with the arrival of a Basilian Chouerite monk, Father Clement Sawaya. With the approval of the bishop of Denver, Msgr. J. Henry Tihen, Father Sawaya began serving the Melkite community in Trinidad. For several years the community used the facilities of Our Lady of Mount Carmel Roman Catholic Church. Finally in 1938 Saint Mary's own chapel was erected.

Father Sawaya served the Melkites of Trinidad until his death in 1969. Since that time a successor has not been named.

CONNECTICUT

1. Danbury

SAINT ANN

47 William Street, 06810
Telephone: (203)743-5119

Archimandrite Dimitri Hatoum



St. Ann's parish at Danbury was founded shortly after the turn of the century by the late Archimandrite Nicholas Medawar, one of the most dedicated Melkite missionaries in America at that time. On July 20, 1910 Archimandrite Medawar purchased a house at 51 William Street and converted it into a church. Not only Melkites, but also Maronites and Orthodox—at that time without churches of their own — came to worship there. Archimandrite Medawar served the parish until his death on January 4, 1928.

He was succeeded by the Rev. Nemetallah Saliba, B.C., who served the parish faithfully for three years. On June 30, 1931 Father Saliba was transferred to Philadelphia.

Third pastor of St. Ann's was Archimandrite Philip Salamone, B.C., who occupied that post for eighteen years. During his pastorate it became increasingly evident that the old wooden church had become completely obsolete. Plans were made to construct a new church but the poor state of Archimandrite Salamone's health forced the postponement of the project.

On May 12, 1950, Archimandrite Salamone retired from the active ministry, and the parish was left without a Melkite priest. Father Edward G. Zibell, assistant pastor of St. Peter's parish, Danbury, served as administrator of St. Ann's for over two years until the arrival of the fourth pastor, Archimandrite Dimitri V. Hatoum, B.C.

Archimandrite Hatoum assumed direction of the parish at the end of 1952 and immediately turned his attention to the con-



Archimandrite Dimitri Hatoum

struction of a new church. Through the cooperation, generosity and dedication of all the parishoners, the building was completed in 1959. On July 26 of that year Metropolitan Philip Nabaa of Beirut dedicated the new church in the presence of Bishop Lawrence J. Shehan of Bridgeport, presently Cardinal-Archbishop of Baltimore. At the same time provisions were made to procure suitable living quarters for the parish priest. The headquarters of the Christian Mothers' Society, which adjoined the church, was purchased and remodeled to serve as a rectory. Later two houses at the right side of the church were also purchased and demolished to provide much needed parking facilities.

After seven years of work on the part of the faithful and devoted parishioners the mortgage on the church was finally paid off. On July 26, 1966, Archimandrite Hatoum burned the mortgage in the presence of Bishop Najmy, Bishop Joseph M. Schmondiuk, Eparch of Stamford, a large number of clergymen, and hundreds of parishioners and friends.

In June, 1967, Saint Ann's Parish hosted the Eighth Annual Convention of the Melkite Association of North America. Its activities, coordinated by chairman Abe Najamy, were hailed as among the most successful to date. The impressive list of speakers was headed by Dr. Charles Malik, former president of the United Nations General Assembly, and Bishop Walter Curtis of Bridgeport. During the convention Bishop Najmy conferred the patriarchal Order of the Holy Resurrection in Jerusalem upon MANA president William Baroody and past president Gene Salem. Proceeds of this convention helped defray the cost of the new iconastasis which had been recently erected.

In the fall of 1970, St. Ann's was chosen to pilot an experimental program in Christian Education. A parish Christian Formation Commission was chosen and began working with the diocesan office. Since then the 'St. Ann's Plan' has been adopted by two other parishes and is providing a basis for work in still other communities. Thus St. Ann's has made an important contribution to the life of the whole exarchate.



The Archbishop of Tripoli, Augustine Farah, visiting St. Ann's.

2. New London

SAINT ANNE

7 Connecticut Avenue, 06320
Telephone: (203)442-2211

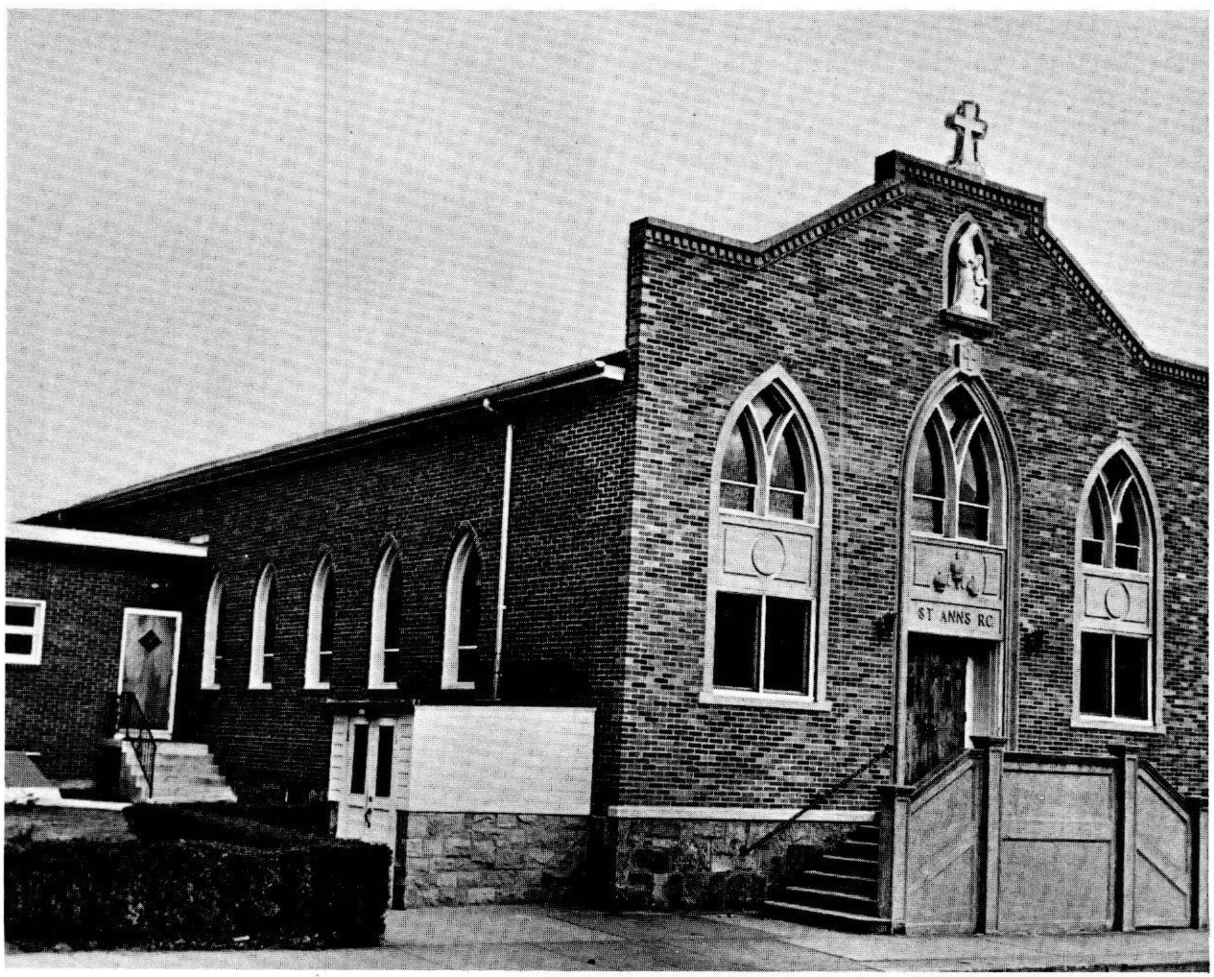
The Rev. Simon Hage

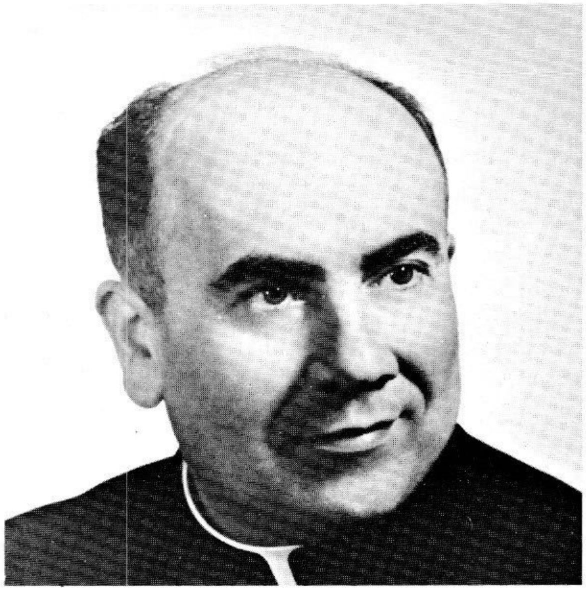
Until the year 1929 the Melkites of southeastern Connecticut did not have a parish of their own. They were obliged to attend Roman Catholic churches or wait for the infrequent visits of a traveling Melkite priest. Many of the faithful could not be persuaded to attend the Roman churches. They preferred to hold prayer services in small groups while awaiting the occasional missionary who would administer the sacraments to them.

In 1929, Father Anthony J. Aneed, a missionary from Lebanon, recognized the need for a Melkite parish in the city. He visited the Most Rev. John J. Nilan, then Bishop of Hartford, and persuaded him to grant permission for the establishment of a parish and the construction of a church. After receiving the bishop's blessing, Father Aneed gathered the Melkite community together and began to organize Saint Ann's Parish. The first services were held in the basements of other churches while the new Melkite church was being built.

On April 6, 1930 Saint Ann's Church was dedicated. Father Aneed remained as pastor until January 21, 1937 when he was succeeded by Father Basil Shaheen, B.S., who remained at Saint Ann's until his death on January 28, 1953.

At Father Shaheen's death the parish was administered by the Rev. Francis J. Finn





The Rev. Simon Hage

of Saint Mary's Church, New London, while Archimandrite Malatios Mufleh, B.S., late pastor of Saint Elias' Church, Cleveland, Ohio, attended to the spiritual needs of the community. On April 5, 1954 the present pastor, Father Simon G. Hage, B.S., arrived from Lebanon, where he had been the pastor of Our Lady of the Assumption Church, Machgara.

Since Father Hage's arrival the parish has prospered and many improvements have been made. The church was renovated, a meeting hall and kitchen facilities were installed in the church basement, and a new sacristy, which connects the church and rectory, was constructed. Plans for the future include providing an off-street parking area for cars.

While these improvements are important, the spiritual growth of the parish is even more important. Under Father Hage's leadership two new parish societies were formed: the Saint Ann Ladies' Society, composed of women of the parish, which was organized in September of 1955, and the Saint Jude Women's Club, which was established in the summer of 1956. This latter organization draws its membership from the entire city and the surrounding area. It is composed of women who have a special devotion to Saint Jude, the "saint of the impossible".

In September 1955 the parish celebrated its silver jubilee. Highlight of that anniversary year was the visit of Patriarch Maximos IV to Saint Ann's while on his tour of the Melkite communities of North and South America. Almost ten years later, on April 12, 1964, the parishoners and friends of Saint Ann's joined to celebrate the twenty-fifth anniversary of Father Hage's priestly ordination.

Saint Ann's is a small parish, numbering only about seventy-five Melkite families, but it has proved to be an important enrichment of the life of the area. By its presence in New London many Roman Catholics have come to know and love the Byzantine rite. Many of them attend the Divine Liturgy regularly and contribute toward the support of the church. They are loyal and honored friends of the parish. Thus Saint Ann's has made its own contribution to mutual understanding between East and West.



DISTRICT OF COLUMBIA

Washington

HOLY TRANSFIGURATION

Residence: 1125 Varnum Street, NE, 20017
Telephone: (202)526-6965

Archpriest Armand Jacopin



Melkites have been living in the Washington, D.C. metropolitan area since the early years of the twentieth century but their minimal numbers as well as the rapid turnover of the national capital population prevented any formal organization till three years ago. With the establishment of St. George Syrian Orthodox Church and the Maronite Seminary some few members of the Melkite community found worship homes along with these communities but the majority became incorporated into the local Roman Catholic parishes of the area. From time to time, especially during the last twenty years, visiting Melkite clergy would perform weddings or baptisms at the request of particular individuals but no move toward the organization of the Melkite community or the establishment of a parish was made.

In 1967 the late Melkite Exarch, Bishop Justin A. Najmy, visited the Washington community and requested the Reverend Armand J. Jacopin, director of the St. Paul Center Byzantine Information Bureau to try to organize the community, gather them for public worship and begin the accurate maintenance of official records of baptisms, mar-

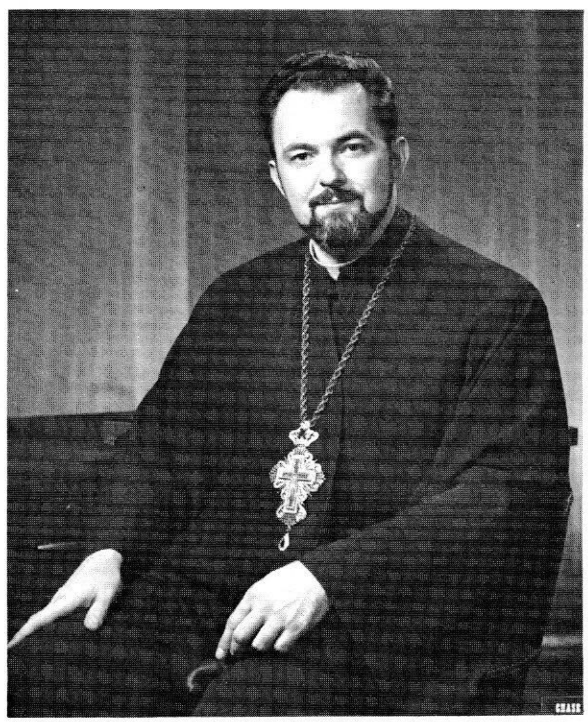


riages and funerals. To this end services were held on special occasions the first being the feast of the Theophany (January 6) and the Easter Service in April, 1968, at the Chapel of the Providence Hospital across from the St. Paul Center.

Since a more permanent place for regular community worship was necessary and at the same time the St. Paul Center planned to construct a small chapel for the Center, Bishop Najmy asked that it be made temporarily available to the Melkite community of Washington for regular services. Bishop Najmy himself, while welcoming His Beatitude Patriarch Maximos V to Washington in June, 1968, personally visited the construction site of the new chapel for the Center, made several suggestions and planned to formally dedicate it in conjunction with Patriarch Maximos V in early July.

The sudden death of Bishop Najmy at Manchester, N.H., later in the month was a blow to the entire Exarchate but most especially to the Washington community. The hopes for a mission parish would be delayed because of the Bishop's death and the long interim before a new Exarch would be appointed. Knowing of the desire of Bishop Najmy, Patriarch Maximos V proceeded with the solemn dedication of the new Chapel of the Holy Cross at the St. Paul Center accompanied by his then Patriarchal Vicar at Damascus, Archbishop Joseph Tawil. In his remarks at the Liturgy of dedication on July 17, 1968 Patriarch Maximos expressed the hope that the Melkite Community of Washington would gather round its priest, Father Jacopin, and its new Chapel and that their response would soon make the size of the Chapel inadequate. During the same visit the Patriarch elevated Father Jacopin to the dignity of Very Reverend Protopresbyter (Archpriest) of the Great Church of Antioch in appreciation for his contributions to the patriarchate and his efforts for the Washington community.

The Washington Melkite Community now had a home for regular Sunday worship



Archpriest Armand Jacopin

but any further plans for canonical erection of the parish had to await the election of a new Exarch which was postponed until November, 1969. During the long wait the community slowly moved ahead starting a mailed parish bulletin in January, 1969, two Sunday Liturgies (10:30 and 12 noon) at the Chapel with coffee hour following in May, 1969, and the election of officers for the Melkite Association of the St. Paul Center in October, 1969, with Dr. George Hajjar, president; A. Jerome Farrah, vice-president; Joseph Gholl, financial officer; and Mrs. Theodore Farrah, secretary. This association would be transformed into the parish council once the new mission would be established.

The community greeted with joy the announcement that Archbishop Joseph Tawil, Patriarchal Vicar in Damascus had been elected Melkite Exarch for the United States in November, 1969. Archbishop Tawil had visited Washington twice, once accompanying Patriarch Maximos and again in September, 1969, as legate of Pope Paul and Patriarch Maximos to survey the problems of the American Melkite Church. Many of the Washington Community had come to know and love him and now to this new Exarch the task of establishing the mission parish would be entrusted.

With the arrival of the new Archbishop and his enthronement in March of 1970, the "treading water" of the past year and a half ended and the Washington Melkite Community moved toward the canonical establishment of their parish. Under instructions of Archbishop Tawil a parish census was taken revealing over one hundred Melkite families scattered throughout the Washington area in the District, Maryland and Virginia with approximately half of them that could be considered "active". In August, 1970, a formal petition signed by fifty heads of households was submitted to the Archbishop requesting a parish and in September, 1970, the community selected the title Holy Transfiguration of Our Lord (feast August 6) as the patronal feast of the new parish.

October 18, 1970, marked the beginning of a new Sunday schedule of services designed to facilitate and encourage participation from the geographically widely scattered community. One Liturgy was continued at 10 A.M. at the Holy Cross Chapel and a second was instituted at 12:15 P.M. at the Ursuline Academy convenient to Exit 18, Old Georgetown Rd., of the Washington Beltway. Average attendance of both of these services has been approximately 95 persons with usual attendances of about 160 at the feasts of Easter and Christmas. A religious education program involving children, teenagers, young adults and adults has been introduced each Sunday morning under the direction of Mr. Daniel Keller.

Archbishop Tawil formally dedicated the new mission parish, the first established during his tenure as Exarch, on Saturday, January 9, 1971, with a Banquet at the Golden Ox Restaurant attended by more than 230 persons and on Sunday, January 10, 1971, with a solemn Divine Liturgy and Reception at the Ursuline Academy, His Eminence Patrick Cardinal O'Boyle, Archbishop of Washington, greeted Archbishop Tawil and Father Jacopin on Monday, January 11, and extended his blessings to the new undertaking.

One of the first undertakings and great milestones in the history of the new parish is its selection to be the host parish for the 12th annual Melkite Convention, June 24-27, 1971.

Despite the difficult days yet to come, days of sacrifice and devotion, days which must see the fusing together of the community, the purchase of land and the building of a church, the prayer of the troparion of the Transfiguration echoes in the ears of all Washingtonian Melkites: "Let your eternal light shine upon us sinners". May the light of Tabor, the light of transfiguration abolish the darkness of all division and be a radiant beacon to lead us to our goal, "Glory to you, O Giver of Light!"

FLORIDA

Miami

MELKITE MISSION

Services: St. Peter & Paul, SW 12th Ave. & 13th St.
Residence: 8135 Sunset Drive, 33143
Telephone: (305) 448-0739

Archimandrite Nicholas Abraham



Archimandrite Nicholas Abraham with servers Michael Karaty, Mark Sabag, Joseph Handy, Michael Saco.



The Melkite Mission in Greater Miami, Florida began effectively in December 1967, with the appointment, as a pastor, of Father Nicholas M. Abraham, by his Excellency the late Bishop Justin Najmy, Apostolic Exarch for the Melkites in the United States.

At the request of the Melkite community which was growing rapidly in this area, and especially at the pressing demand earnestly reiterated by the late Archimandrite Cyril Anid, Pastor of St. Ann's Church, in Paterson, New Jersey, Bishop Najmy flew down to Miami, accompanied by his chancellor, Very Reverend John Jadaa, in 1966, to discuss with the community, the foundation of a new parish in Miami, Florida.

Very enthusiastic and fruitful deliberations came out with agreement between Bishop and Community to appoint a pastor for the Melkites in Miami. Father Abraham who was acting pastor in Central Falls, Rhode Island, was called to fulfill this responsibility.

Father Abraham celebrated the first Liturgy, on Sunday, December 18, 1967, at the Syrian-Lebanon-American Institute of Greater Miami, 2626 S.W. 3rd Avenue.

For almost two years the enthusiastic and happy community benefited greatly through the fine courtesy of the club members.

Since Christmas, 1969, the Divine Liturgy has been held in Sts. Peter and Paul Church Auditorium.

After many disappointments and setbacks that naturally accompany such a great and eminent undertaking, Pastor and Community settled their choice on a parcel of land on Sunset Drive in South Miami. Very convenient and accessible to all the families of the community, being very close to the Palmetto Expressway, this piece of land received a full surveying, in order to be submitted to the Zoning-Board of South Miami, by the architect of the Archdiocese of Miami, Mr. Blair Wright, who is preparing sketches for a church.

A house on the property is presently used as a rectory while an adjacent utility building has been remodeled to serve as a hall for parish members.

Most recent news in the mission parish is the elevation of Father Abraham to the rank of Archimandrite. This honor was conferred on Father by Patriarch Maximos V in October, 1970.

GEORGIA

Atlanta

ST. JOHN CHRYSOSTOM

1428 Ponce de Leon Avenue, 30307
Telephone: (404) 373-9522

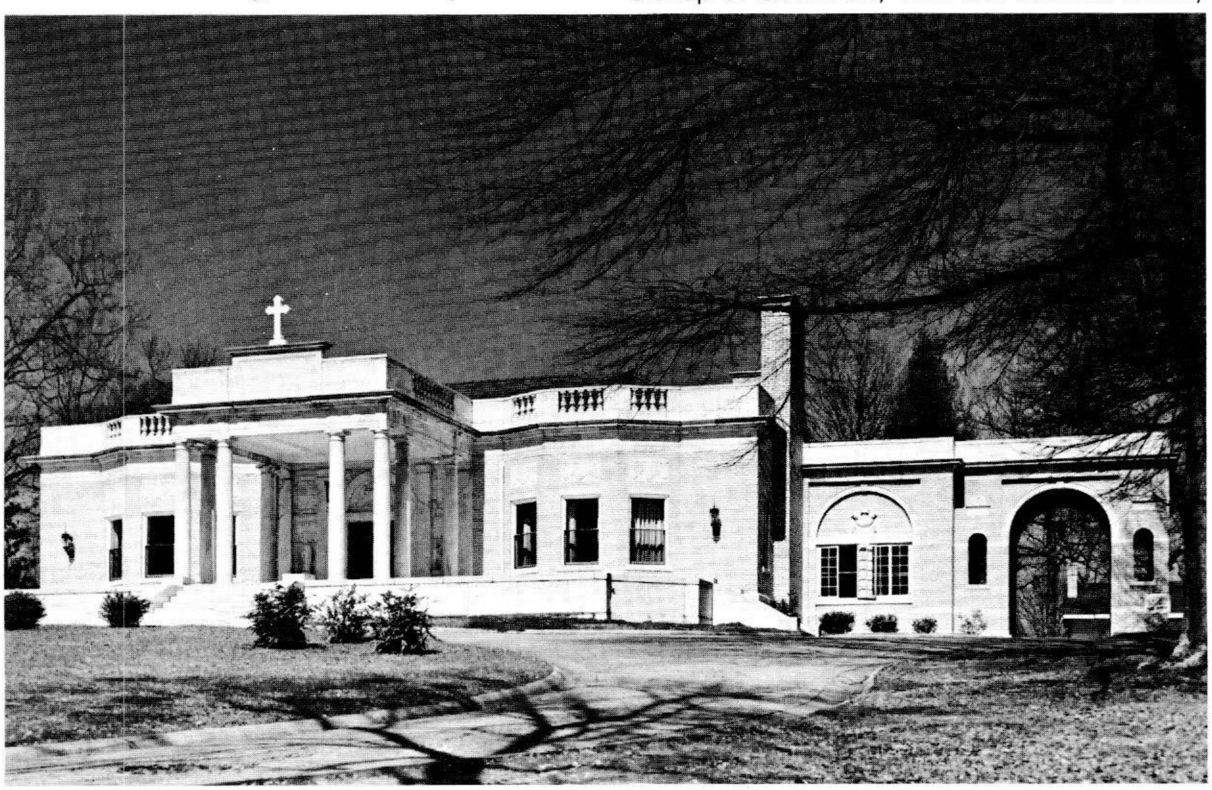
Archimandrite William Haddad

The first Syrian and Lebanese immigrants came to Atlanta during the early part of the twentieth century. Few in number, they never formed a community large enough to warrant the erection of a church of their own rite. Nonetheless, the hope of establishing a Melkite parish in Atlanta remained strong within the hearts of some of these settlers.

It was not until after World War II that positive steps were taken to organize the Melkite community, establish a parish and secure a priest. In late 1945 a small group of men - no more than twenty in number - formed the Melkite Men's Club of Atlanta. The club worked for several years to raise the funds necessary to build a church. Raffles, dinners, picnics, and other affairs were held by the club which never represented more than thirty families. A Ladies' Auxiliary and a Young People's Club were also formed for the wives and children of the club members.

In 1948 the club purchased property in southeast Atlanta at Hunter and Moore Streets. However the sentiments of the members were divided. Some wanted to erect a small structure; others dreamed of building a magnificent edifice, and still others did not want to build at all. As a result, nothing was done.

In the summer of 1954, Patriarch Maximos IV sent Father William Haddad to Atlanta to organize the Melkites there into a parish. Father Haddad arrived in September and offered the Divine Liturgy at Sacred Heart Church on Ivy Street in the presence of Bishop Francis E. Hyland, then auxiliary bishop of Savannah, who had worked closely





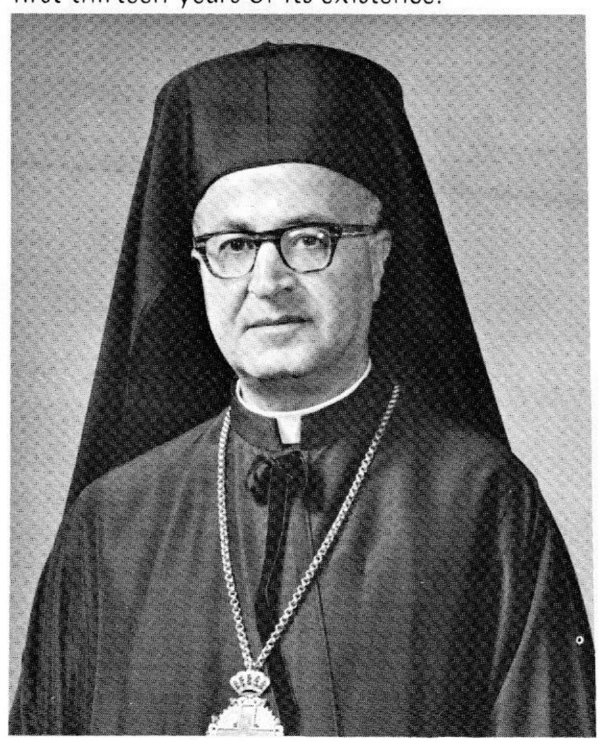
with the Melkites for several years. At first, services were held at Immaculate Conception and Saint Joseph's Churches while the members of the new parish made plans to erect a structure of their own.

Although the property at Hunter and Moore Streets was adequate; the lowest construction bid submitted was $125,000, far exceeding the $30,000 for which the clubs had worked nine years to raise. So it was that the site was sold, realizing a profit of $8,000 and a search for an already existing structure was launched.

On November 23, 1955 the community purchased a spacious home on Ponce de Leon Avenue from the American Legion for $62,000. Built in 1918, the neo-Grecian structure in one of the finest residential areas of Atlanta had originally been the home of Asa Candler, developer of the Coca-Cola Bottling Company. At the center of the building stood a large solarium with a skylight of stained glass, which was converted into a chapel. The Candler living quarters were renovated to provide offices, a reception area and an apartment for the pastor. Total cost for the initial renovation was $12,000. Since then more than $40,000 has been spent to transform the solarium into a Byzantine church and to provide parking facilities nearby.

The parish structure was ready for occupancy early in 1957, and was dedicated on June 9 by Bishop Hyland. At present the parish numbers fifty-four families and is known throughout the city, attracting many visitors of varied backgrounds to its services.

On Sunday April 16, 1967, Father Haddad celebrated the twenty-fifth anniversary of his priestly ordination at a Liturgy celebrated by Bishop Najmy in the presence of Archbishop Paul J. Hallinan of Atlanta. During the Liturgy Bishop Najmy raised Father Haddad to the dignity of archimandrite, in recognition for his work in organizing Saint John's Parish and leading it through the first thirteen years of its existence.



Archimandrite William Haddad

ILLINOIS

Northlake

ST. JOHN THE BAPTIST

200 East North Avenue, 60164
Telephone: (312)562-7050

The Rev. Cyril Haddad, Pastor
Mitred Elias Denisoff, Pastor Emeritus



One of the first cities in the midwest to experience an influx of immigrants from the Near East, Chicago had a sizeable and well organized Arabic-speaking community as early as the turn of the century. These first arrivals began gathering for worhsip in a flat on Canal Street reserved for that purpose. Visiting priests offered the Divine Liturgy here for several years before a parish was officially organized. Notable among them were Fathers Basil Sawaya and John Haddad, each of whom served the community for a short time.

The first officially appointed pastor of Saint John's parish was the Rt. Rev. Seraphim Roumie, B.A., who came to Chicago from Lebanon in 1905. Well known for his saintly life, Archimandrite Roumie and the members of his young parish soon set about to find a more suitable place of worship. They purchased a former Evangelical church at 1249 South Washtenaw Avenue and remodeled it for their own use. In 1910 the church was dedicated and for many years served as the center for Chicago's Orthodox and Maronites as well as Melkites.

The parishioners worked long and hard to pay off the debt on their church by a long succession of dinners, bazaars and other similar events. In due time a rectory was built ajacent to the church and, in 1923, a parish



The Rev. Cyril Haddad

hall was constructed as well.

The period between the two world wars marked the height of the parish's concentration in the immediate neighborhood of the church. During much of this period a subsidiary chapel, named in honor of Saint Basil the Great was set up in the parish hall to handle the overflow crowd who could not be accomodated in the original church.

SECOND PASTOR -- FATHER RIASHI: After more than thirty-five years of service to the parish, Archimandrite Roumie died in Chicago in 1941. At the time Father Raphael Riashi, a Basilian Chouerite priest from Lebanon, was in Detroit visiting relatives. He came to Chicago and took over the duties of pastor of Saint John's, on April 4, 1941. During the period which followed the parish was considerably reduced in size due partly to the exodus of many parishoners to the surrounding communities, but primarily to the erection of two new parishes in Chicago, for the Maronites and Orthodox respectively.

In 1960 Father Riashi became seriously ill and was forced to give up his work at Saint John's. He was to live for three more years, until June 6, 1963 when he died at the Alexian Brothers' Home, Oshkosh, Wisconsin. No resident priest was available and a Latin rite priest was named administrator. This event, coupled with the fact that the vast majority of the parishoners had to travel several miles to St. John's every Sunday, caused attendance to drop to almost nothing.

Noting this, Albert Cardinal Meyer, then Archbishop of Chicago, requested the Oriental Congregation in Rome for permission to close the parish. Patriarch Maximos energetically intervened at this point and suggested the nomination of Father Elias Denissoff, chairman of the philosophy department at nearby St. Procopius' College, Lisle, Illinois, as pastor.

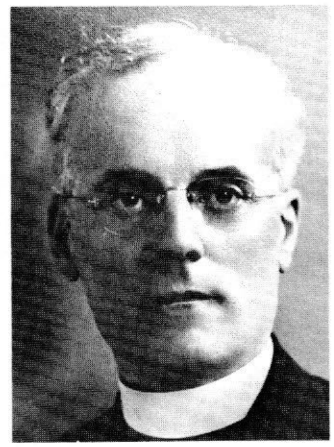
FATHER DENISOFF: A noted professor and author, Father Denisoff had come to the United States at the invitation of Notre Dame University and had joined its faculty. In 1960



Mitred Elias Denisoff







Old St. John's and its priests: Archimandrite Seraphim Roumie (top), Archimandrite Raphael Riashi

he was ordained to the priesthood by Archbishop George Hakim of Galilee and on April 24, 1962, he began travelling to Chicago on weekends to keep the Byzantine rite at St. John's. In 1965 Patriarch Maximos IV elevated him to the rank of mitred archpriest.

It was soon evident that this was only a temporary solution: a permanent resident priest had to be found for St. John's. Several times Father Denissoff recommended that a full-time pastor be appointed, but as there was no Melkite bishop in America at the time, nothing was done. At Bishop Najmy's consecration. Father Denissoff again offered his recommendation. Bishop Najmy complied and appointed Father Cyril Haddad, B.S., of the faculty of St. Basil's Seminary as pastor, giving Father Denissoff the title of pastor emeritus.

THE NEW SAINT JOHN'S: Father Haddad arrived in Chicago on September 1, 1966, to take up his new duties. The parish societies were reactivated and regular parish life commenced again. The community then began seeking a suitable site for relocation as the Chicago Housing Authority has declared its intention to claim the present properties as part of its "Project Renewal", an urban redevelopment plan.

Despite the problems inherent in such a project, the small but dynamic parish undertook the task of hosting the 1968 convention of the Melkite Association. Under the general chairmanship of George Simon, this convention was one of the most successful ever held. It was most noteworthy in that it marked the first visit to the exarchate of the present head of the Melkite Church, Patriarch Maximos V.

In the meantime Saint John's was facing the problem of relocation. The last services were held at the old Saint John's on March 31, 1968. After that date services were conducted at Trinity High School Chapel in River Forest and at the Servite Fathers Monastery in Hillside.

On June 27, 1968, Saint John's purchased a former Evangelical Convenant church in Northlake. After five months of remodeling the church was ready for use. The first Liturgy was offered there on December 7, 1969, and on May 24, 1970, Archbishop Tawil dedicated the new parish home. Its new headquarters assured Saint John's begins a new era, confident in its future.

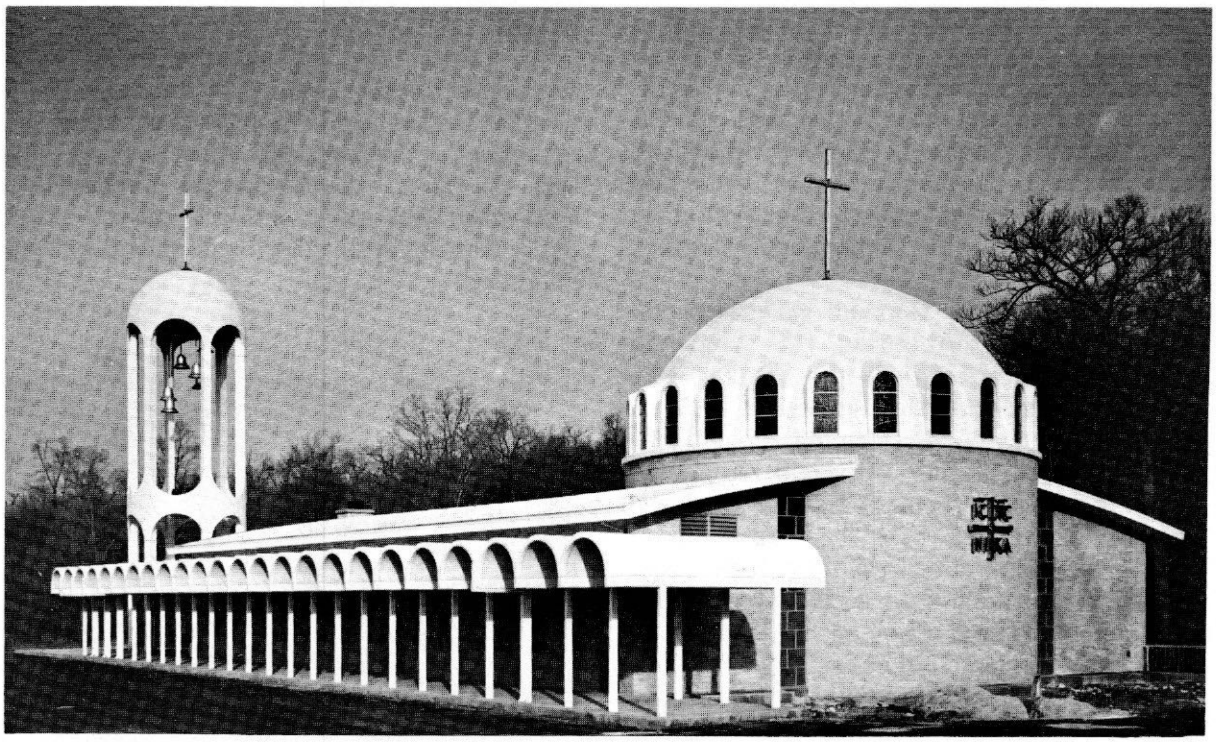
MASSACHUSETTS

1. Boston

CATHEDRAL OF THE ANNUNCIATION

7 V.F.W. Parkway, Roslindale, 02131
Telephone: (617)323-5242

Archimandrite Lucien Malouf
The Rev. Joseph Francaville



During the second half of the nineteenth century a number of Syrian and Lebanese families settled in the Boston area, drawn by the promise of employment in the city's expanding garment industry and by the hope of engaging in trade in this already thriving commercial center.

Among these families were many Melkite Catholics. In the late 1890's the spiritual needs of these Boston Melkites were attended to by Father Joseph Simon, B.S., of Lawrence. For fourteen years Father Simon and his successors in Lawrence, Fathers Philip Batal and Basil Nahas, continued to serve the Melkites of Boston.

In the early years of this century, the Melkites of Boston, whose numbers were increasing steadily, felt deeply the need of a priest of their own. More than once they appealed to Archbishop John J. Williams, then approaching the close of his long episcopate. But the archbishop maintained that their numbers were still too small to support a priest.

However, in 1906, when Patriarch Cyril IX—then Archbishop of Zahleh—was visiting Boston, a committee was formed to plead the Melkite case before Coadjutor Archbishop William O'Connell. Moved by their plea, the archbishop promised to help them obtain a Melkite priest once he himself had succeeded to the See of Boston.

THE HARRISON AVENUE CHURCH: This promise was kept, and one of the first parishes founded by the future Cardinal O'Connell was Our Lady of the Annunciation for the Melkites. The parish's first church, a converted commercial building at 178 Harrison Avenue, was opened for worship in November, 1908. It was solemnly dedicated by Archbishop O'Connell on July 27, 1910. First pastor of the new parish was the Rt. Rev. Nicholas Gannam, B.S. Archimandrite Gannam served the community for seventeen years, assisted during much of this period by his brother, the Rev. Athanasius Gannam, B.S.

In 1925 Father Gannam was succeeded by the Rev. Peter Abouzeid, B.S., who had come to America less than four years earlier, as assistant and later as administrator of Saint Joseph's in Lawrence. During his eight-year term as pastor, Father Abouzeid remodeled both church and rectory. In due time the mortgage was paid. There then arose a good deal of discussion about the need for a larger church to accomodate the growing parish, but nothing definite was done partly because of the marked worsening of economic conditions in the early 1930's.

THE WARREN AVENUE CHURCH: In 1933 Father Abouzeid, who had been given the rank of archimandrite in 1925, was tranferred to St. Joseph's in Lawrence succeeding the Rt. Rev. Flavian Zahar, B.S. who was named third pastor of Our Lady of the Annunciation. Coming to a parish with a very real need for larger and more appropriate quarters, Archimandrite Zahar began working toward that goal. But once again pastor and parishioners were to be disappointed. The great depression which swept the nation and a good part of the entire world in the 1930's postponed the fulfillment of their dream. Finally all hope of a distinctly new church was abandoned when the United States entered World War II.

Reluctantly Father Zahar and his parishioners put aside their hopes and plans for a new church to seek instead an already existing structure which could be suitably remodelled to serve the growing parish. Happily they found a church and adjoining house in Boston's South End where a large number of Boston's Melkites then resided. On May 3, 1942, Monsignor J. Splaine, who had attended the dedication of the Harrison Avenue church thirty-two years earlier, blessed the new church located at the corner of Warren Avenue and West Canton Street. Three years later Father Flavian had the pleasure of offering a solemn Liturgy of thanksgiving to mark the burning of the mortgage. Amid the rejoicing of the occasion there was no hint that the parish would soon be plunged into mourning. But only months later, Father Zahar was called to leave his flock and join his Shepherd.



Father Beshara Thalge, B.S., acted as administrator until the arrival of the fourth pastor, Protosynkellos Eftimios Saba, B.S., early in 1946. Father Saba's ten-year tenure as pastor encompassed a period of great change in the parish. The dispersal of parishioners to the suburbs increased sharply and soon only a few families were still living close to the South End church.

Father Saba's many chores within and outside the parish eventually undermined his health and resulted in his widely mourned death in August of 1956. For a few months the parish was administered by the Very Rev. John Jadaa, B.S., rector of Saint Basil's Seminary and by the Rev. Elias Kweiter, B.S. In 1957, a fifth pastor arrived in the person of Archimandrite Nicholas Borkhoche, B.S., who had just completed his second term as Superior General of the Basilian Salvatorian Order. Father Borkhoche was destined to serve as pastor for less than three years. During this time the idea of erecting a new church was broached and discussed but no definite plans were made.

Although Archimandrite Borkhoche was assisted by Father George Coriaty, B.S., his duties as the Salvatorian Fathers' Regional Superior motivated his transfer to Methuen. Upon his departure Father Coriaty also left the parish, being assigned as assistant pastor of Saint Sauveur Church, Montreal.



Archimandrite Lucien Malouf

THE THIRD CHURCH – ROSLINDALE: The sixth pastor, Archimandrite John Bassoul, B.S., came to Boston after serving as Vicar General of the Diocese of Zahleh. Archimandrite Bassoul quickly recognized the need for a new church, and as quickly perceived that it should be built some distance from downtown Boston. On the outer fringe of the city to the southwest, in Roslindale, a likely parcel of land was surveyed. It was owned by the City of Boston.

It was necessary for the city to obtain permission from the Commonwealth of Massachusetts before it could set a price for the land. This permission was secured but the whole matter was held in abeyance pending the city's price decision. Then, early in 1962, the parishioners were dismayed to discover that they were about to lose their pastor. The Holy Synod of the Melkite Church had elected Archimandrite Bassoul as Archbishop of Homs, Hama, and Yabroud in Syria. He was consecrated in Holy Cross Cathedral, Boston on April 28, 1962, by Archbishop Basilios Khoury of Saida. Three months later he left to take possession of his archdiocese.

From May until October 31, 1962, the parish was temporarily administered by the Rev. John Adel Elya, B.S., a priest on the staff of Saint Basil's Seminary. On November 1 Father Lucien Malouf, B.S., S.T.L., was named pastor. On December 11, Father Malouf was joined in the service of the parish by one of his former students, Father Charles Aboody.

With the arrival of two new priests, the idea of a new church was again brought to the foreground. Although the city had received the state's permission to set a price for the Roslindale site the matter had not been

pursued, partly as a result of the departure of Archbishop Bassoul and the normal delay in the naming of a successor.

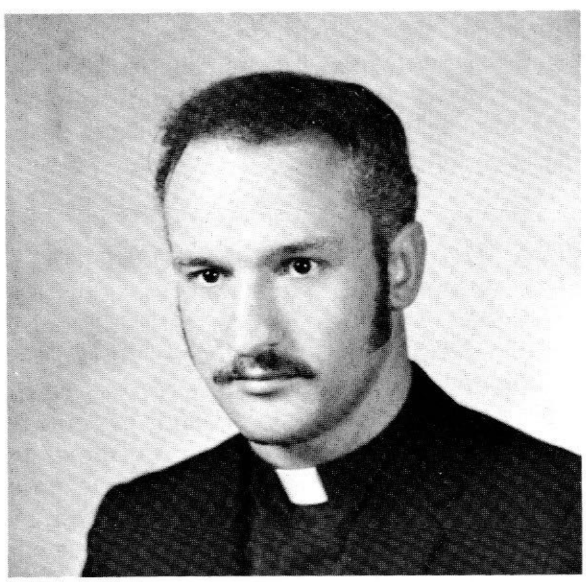
Meanwhile building costs were rising steadily and it was a foregone conclusion that the erection of a church would require many thousands of dollars more than had originally been expected. Nevertheless the determination of priests and parishioners won out. On May 31, 1964, Richard Cardinal Cushing presided at the groundbreaking ceremonies for the new church. At the banquet which followed, the cardinal launched the building fund drive and personally pledged $300,000 for the new project. On October 15, 1964, the building contract was awarded and construction of the new church and rectory actually began.

The rectory was ready for occupancy in February of 1966. Completion of the church soon followed and the first Liturgy was served there, appropriately, on the Feast of the Annunciation, March 25, 1966. On April 23 the altar was consecrated by Bishop Thomas J. Reilly and on the following day the church was solemnly dedicated. Bishop Jeremiah Minehan and Archimandrite Justin Najmy, newly appointed Exarch for the Melkites in the United States, performed the ceremony. Already a landmark in the area, the new church was officially designated as the Cathedral of the Melkite Exarchate in the United States. On June 4, 1966, Bishop Najmy, who had been consecrated the previous Sunday, was installed in his new cathedral by the Apostolic Delegate, Archbishop Egidio Vagnozzi.

One year later, on Sunday May 28, 1967, Bishop Najmy celebrated the first anniversary of his episcopal consecration with a Divine Liturgy at the cathedral. During the course of that Liturgy he gave tangible expression to the gratitude felt by all the Melkites of Boston by elevating Father Malouf to the rank of archimandrite of the Cathedral Church, the church which, indeed, owed its existence to him.

As cathedral of the diocese, this church has been the site of many milestones in its history: The installation of Bishop Najmy in 1966 and his burial two years later, the installation of his successor, Archbishop Tawil, in March, 1970, as well as ordinations and other official functions of the diocese. Perhaps no gathering was as large, however, as that of December, 6 1970 when the cathedral parish assembled to offer their thanks to Father Charles Aboody as he left the Annunciation to become pastor of the Church of Our Lady of Perpetual Help in Worcester. Succeeding him at the cathedral was Father Joseph Francavilla, who had been ordained at its altar some two years earlier and who had been pursuing graduate studies since then.

As first church of the diocese the cathedral is a fitting symbol of the exarchate. It has grown, like the exarchate, and progressed. Its future is tied to the young and built upon the sacrifices of the old. Its outward apperance has changed with the times, but - like the entire Church - stands firmly upon its cornerstone, Christ, the Son of God become Son of the Virgin.



Father Joseph Francavilla

2. Lawrence

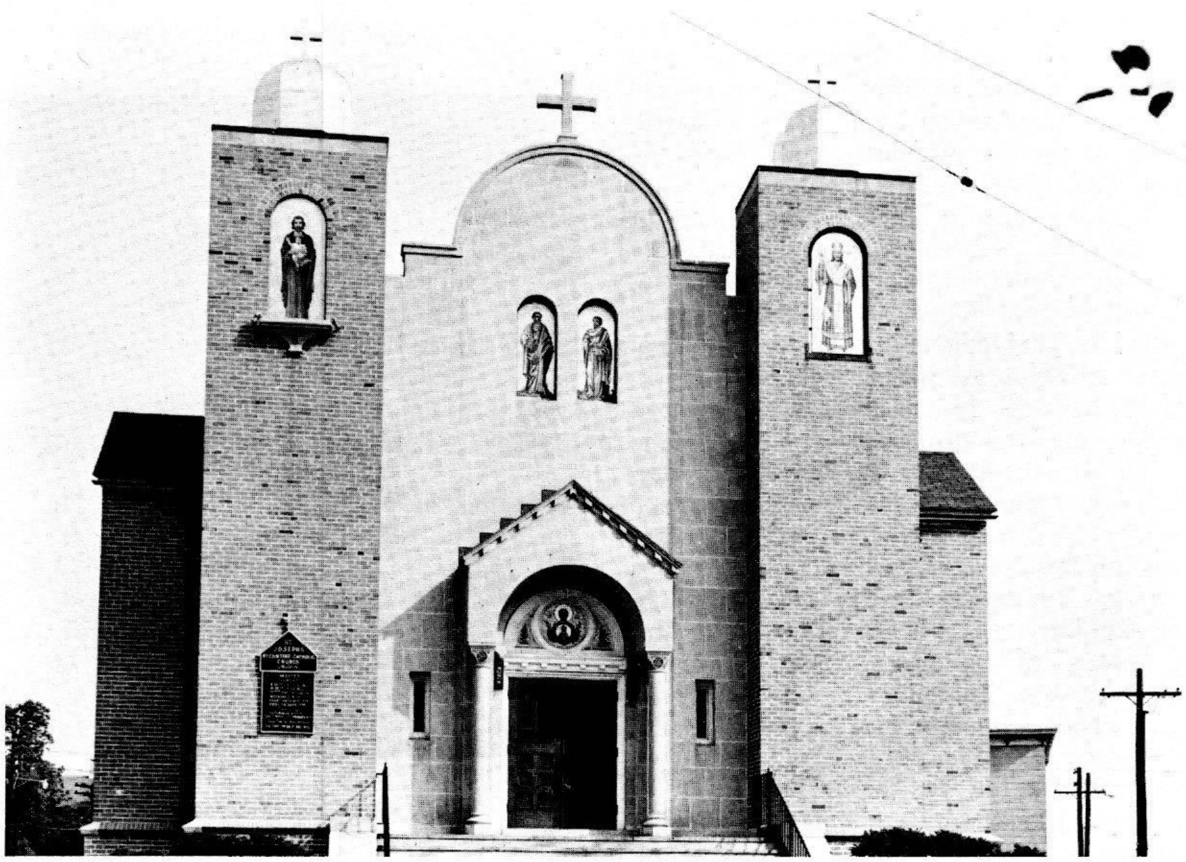
SAINT JOSEPH

241 Hampshire Street, 01841
Telephone: (617)682-8152

The Rev. George Dagher

The first Syrian and Lebanese immigrants to the Lawrence area seem to have come toward the end of the nineteenth century. By 1890 a sizeable number had already settled in Lawrence, attracted by the hope of employment in the many great textile mills then dotting the city. The Melkites among them attracted the attention of the Very Rev. James T. O'Reilly, O.S.A., then pastor of St. Mary's parish, mother church of the city of Lawrence. Through his efforts a Melkite priest, Father Joseph Simon, B.S., arrived in Lawrence in 1896. Father Simon organized the Melkite community of the city as a mission of St. Mary's Church, the first such foundation in the United States. Services at this time were held in St. Mary's parish hall.

After laying the groundwork for the future St. Joseph's parish, Father Simon returned to his monastery in Lebanon. In November, 1901, he was succeeded by Father Philip Batal, B.S. In the following year the Melkite community, then numbering approximately sixty families, was designated a full-fledged parish, with Father Batal as first pastor. Later that year the newly-organized parish acquired a building at 298 Oak Street, until then the home of a prominent Lawrence physician, Dr. Michael Sullivan. The structure, remodeled to serve as a combination church and rectory, was dedicated for worship on Palm Sunday, 1905, by Father O'Reilly,



delegate of Archbishop Joseph Williams of Boston.

Father Batal's pastorate was short, as he died in Lawrence on October 17, 1906. In the following year the next pastor of St. Joseph's, Archimandrite Basil Nahas, B.S., arrived in Lawrence. For nearly sixteen years Father Basil served the Melkites of the area. Toward the end of the year 1920, he was given an assistant in the person of Father Peter Abouzeid, B.S. Within a year the energetic Father Abouzeid had organized a choir, opened a Sunday school and also inaugurated an Arabic school. Within two years he established the St. Joseph's Ladies Aid and the Young Men's Association.

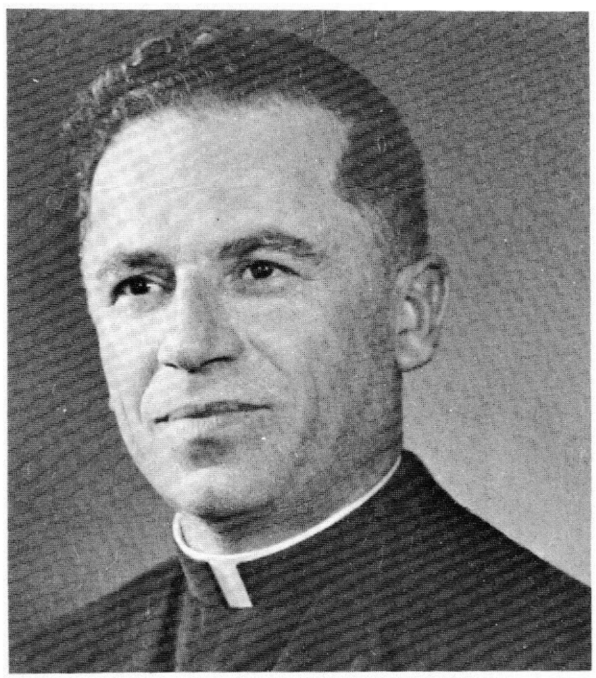
In 1923 Archimandrite Nahas returned to the Salvatorian Motherhouse in Lebanon to spend his declining years in the surroundings of his youth. Father Abouzeid was appointed to succeed him and spent the next two years in this post. He redecorated the church and began to plan for the day when St. Joseph's would have a church more suited to its needs.

In 1925 Cardinal William O'Connell, then Archbishop of Boston, transferred Father Abouzeid to that city and named Archimandrite Flavian Zahar, B.S., as pastor of St. Joseph's. Archimandrite Zahar remained in Lawrence for eight years, until 1933. In that year he was appointed pastor of Annunciation Church, Boston, and Father Abouzeid returned to St. Joseph's. In 1925, while in Boston, Father Peter had been raised to the rank of Archimandrite of the Cathedral Church of Saida by Bishop Athanasius Khoriaty of that city. Two years later he had been named Archimandrite of the Apostolic Church of Antioch by Patriarch Cyril IX. Thus, Archimandrite Abouzeid was one of the few priests to hold prelatic titles from more than one bishop, a fitting recognition of his many valuable services to the Melkite Church.

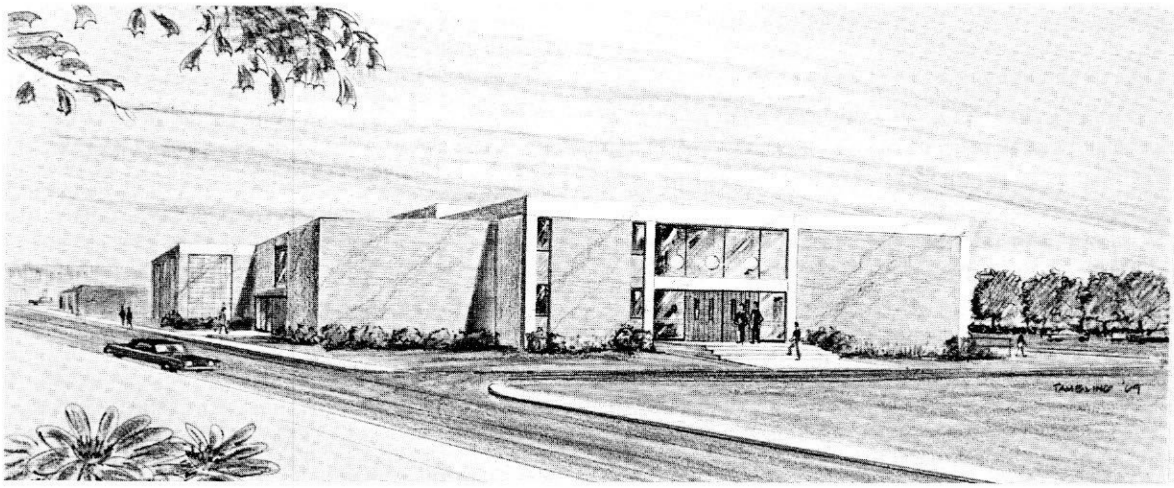
THE SECOND CHURCH: Father Peter still had hopes of building a new church in Lawrence and immediately on arrival he began setting aside whatever he could for the construction of this edifice. His hopes were dampened by the continuing depression of the thirties, and all but shattered by the outbreak of World War II. The postwar inflation, material shortages and rising construction costs plagued the community, but the need and the determination were both great.

Finally, at the beginning of the next decade, the old Elm Street School was purchased from the city. The building itself was sold and moved to another site, and in 1951 a new church in a modified Byzantine style was erected at the juncture of Elm, Hampshire and Lebanon Streets. Archbishop Richard J. Cushing dedicated the new church on September 28, 1952, preceding a Divine Liturgy offered by Archimandrite Nicholas Borkhoche, then superior general of the Basilian Salvatorian Order. Three years later Patriarch Maximos IV presided at the golden jubilee of the dedication of the first St. Joseph's Church, the mother church of the Melkites in America.

DEATH OF FATHER PETER: The clergy who officiated at the church's dedication in 1952 were to reassemble at St. Joseph's eight years later for the funeral of Father Abouzeid. Critically injured in an automobile accident, he passed away on November 28,



The Rev. Joseph Dagher



The Plains Community Center

1960. The funeral was held from the church he had built, with Cardinal Cushing presiding and preaching the eulogy. Archimandrite Abouzeid was laid to rest in the Basilian Salvatorian cemetery on the grounds of St. Basil's Seminary, which he had helped found eight years earlier.

On Father Peter's death, the Rev. Nicholas Abraham, B.S., was named temporary administrator of the church. Assigned to the staff of St. Basil's Seminary, Father Abraham had worked with St. Joseph's choir for several years during Father Peter's pastorate and was no stranger to the parish. He served St. Joseph's for seven months until the arrival of the next pastor, Father George Dagher, B.S.

On July 5, 1961, Father Dagher arrived in Lawrence to become the fifth pastor of St. Joseph's parish. Father George was no stranger to the English language as he had just come from Great Britain where he had earned two degrees, in sociology and education, from the University of London. On his arrival Father Dagher embarked on a program designed to provide the young people of the parish with spiritual and social activities geared to suit their needs. Two English Liturgies were added to the Sunday schedule and all, both young and old, began learning the traditional Byzantine chants with English texts.

Soon a C.Y.O. was established, and the old church on Oak Street was converted into a gym for their use. Recreational programs have since been established for grammar school boys and girls as well, and the St. Joseph's teams became now known through the city bringing a just measure of pride to their parents and sponsors. In 1967 this accent on youth was rewarded when the parish C.Y.O. team was awarded the Bishop Najmy Trophy as undefeated champions in the first basketball tournament sponsored by the recently-formed New England Melkite Athletic Conference.

During Father George's pastorate some work was done on the parish church as well. The steeple domes were gilded, the steps repaired and a carrilon installed. The stations of the cross and the last of the statues were removed, and the church was repainted more in conformity with its Byzantine tradition. This project will be completed when the planned iconostasis is installed, sometime in the near future.

In the Summer of 1962, Father Charles Aboody came to serve the parish as assistant pastor. Recently ordained at St. Basil's Seminary, Father Aboody remained at St. Joseph's for only five months. In December of that same year he was called to Annunciation Church, Boston, to assist that parish in its ambitious building program. The next summer another newly-ordained priest from St. Basil's, Father Albert Gorayeb, was temporarily assigned to the parish. His stay was even shorter, and in November, 1963, he was

transferred to St. Ann's parish, Paterson, N.J.

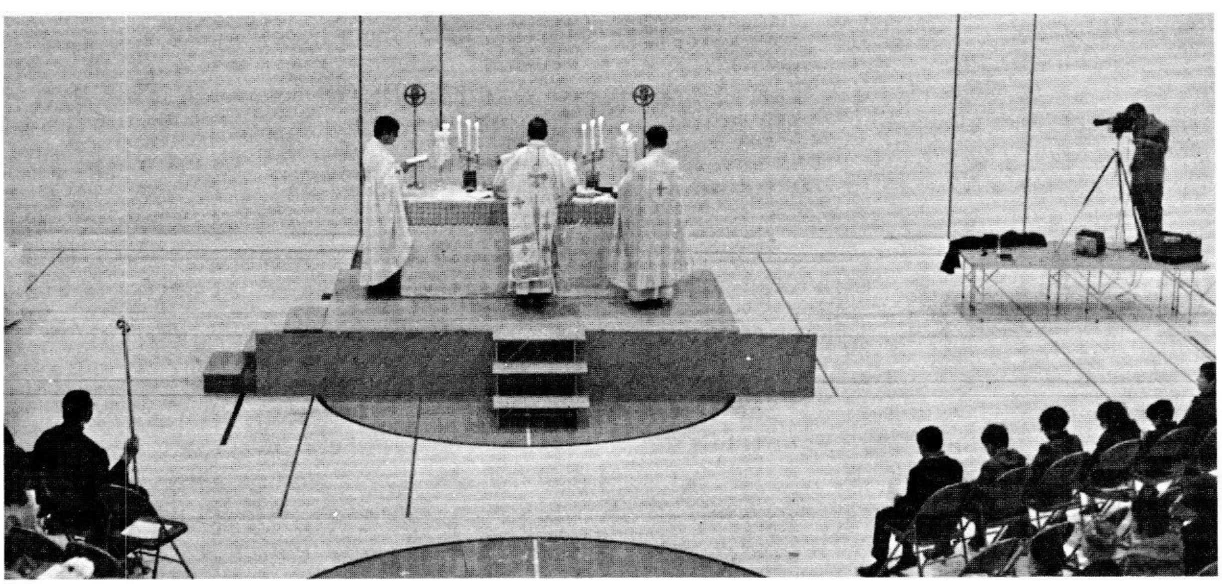
CURRENT PLANS: At Father Peter's death in 1960 all but $13,000 had been paid on the church mortgage. An additional debt of $10,000 had been incurred in renovating the old church and redecorating the present one. By 1965 both these debts had been erased, and the parish turned its sights toward a new project. Even after the construction of the new church, the street floor of the old Oak Street structure had been used as a rectory. With the installation of athletic facilities in the old church the rectory ceiling had become the underside of a basketball court, and only a sense of humor prevented its residents and workers from moving out long ago. Finally the issue was forced by the decision of the Lawrence Redevelopment Authority to raze the Oak Street building as part of its urban renewal program. This structure has since been replaced by two buildings constructed near the church on land furnished by the L.R.A.

A parish house, of Georgian design, containing administrative offices and living quarters was constructed on land adjoining the church. In addition a large multi-purpose parish center was recently completed, fully equipped for any athletic purposes. A gym with two-way basketball court and collapsible bleachers, showers, steam room, swimming pool and lounge facilities are included. The structure houses administrative offices, conference rooms, a large stage and projection room, and a fully equipped kitchen large enough to serve the eight hundred who can be seated in the auditorium for social functions. Parking facilities for 100 cars are at the rear of the structure. On April 29, 1967, the Building Fund Drive for the new parish complex was inaugurated by Bishop Najmy.

In September 1967, Fr. George was joined by Fr. Fred Saato, then newly ordained. Fr. Fred remained at St. Joseph's until May, 1969, when he was assigned to Fordham University, New York, to pursue graduate studies. He was replaced by Deacon Nicholas Samra who served the parish for one year, prior to his ordination as a priest.

Construction of the first phase of the parish building program began on Palm Sunday, 1968, when Bishop Najmy broke ground for the new parish house. The building was completed in January 1969 and work then began on the monumental "Plains Community Center". The professionally staffed center is the first of its kind in the exarchate and a credit to the foresight of Fr. George and the parish. Opened in July 1970, it was formally dedicated the following Oct. 18 by Archbishop Tawil.

Dedication Liturgy at the Center



3. Worchester

OUR LADY OF PERPETUAL HELP

256 Hamilton Street, 01604
Telephone: (617)752-4174

The Rev. Charles Aboody

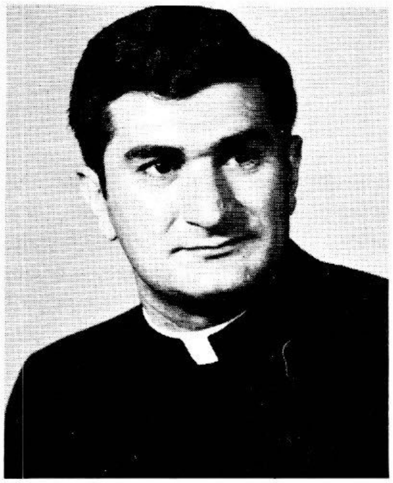
The Melkite community in Worcester began to develop around the turn of the century when the parents and grandparents of the present generation left Syria and Lebanon, their homes for centuries past, and came to a new land. Although these men and women came with nothing but hope, they soon established themselves as a proud and responsible part of the city of Worcester. They were a hard working people and soon provided for the necessities of life. They then turned to a higher necessity; providing a place of worship.

At first the community had no church of its own. From time to time Melkite priests from Boston or Lawrence ministered to the people of Worcester holding their services in L'Union Canadien Hall on Norfolk Street. In 1921, Metropolitan Maximos Sayegh visited Worcester while on his tour of the United States. He promised the Melkites there that he would send them a priest and help them form a parish.

The next year, acting on the strength of Metropolitan Maximos' promise, the Melkite community purchased for $6500 the church on Houghton Street, which was to serve them for many years to come. In 1923, Bishop Timothy M. O'Leary of Springfield granted permission for the establishment of a Melkite parish in Worcester and the way was then clear for the arrival of a resident priest. In January 1924, Father Polycarpe Warde, B.S., arrived from Lebanon to assume direction of the new parish. His first task was the proper renovation of the Houghton Street building. This workwascompleted within the year and the church was ready for use as a Melkite house of worship. In 1925 Bishop O'Leary dedicated the newly-renovated structure and Father Warde began offering the Liturgy at its altar.

Father Warde knew the strength and weaknesses of his people and guided them with love and patience for thirty-one years. The most important aspect of these years in which





The Rev. Charles Aboody

a new generation had assumed leadership in the church was that although they became fully involved in their American life, they retained their distinction as Melkites. They combined the best of two worlds, the opportunity and successes of America and the warmth and rich religious customs of their Byzantine tradition.

Father Warde served alone until the late 1940's when the Rev. Anthony Sayegh came to assist him. Father Sayegh remained at the parish for two years and then returned to his native Egypt. The year 1951 brought a young priest from Saint Elias' parish in Zahleh, Lebanon, the Rev. John W. Haddad. He assumed sole leadership of the parish in 1955, after the death of Father Warde.

THE NEW CHURCH: It was inevitable that the parish, now grown to about one hundred families, would come to dream of a new church. In 1956 the parishioners of Our Lady of Perpetual Help Church formally embarked on a campaign to raise funds for a new church building. There were countless Saturday night suppers by the Ladies' Sodality, outings and haflies by the men's club, pastry sales, bazaars, and various other activities to raise funds for the new church.

Construction began in 1962 on a spacious site at 256 Hamilton Street which had been purchased from the city in 1958. With the encouragement of Bishop John J. Wright of Worcester, plans were made to erect the church in contemporary style, with a flavor reminiscent of traditional Byzantine architecture. With the cooperation of Bishop Wright and his successor, Bishop Bernard J. Flanagan, completion of the church was smoothly and speedily accomplished. On June 16, 1963, the new church and adjoining rectory were solemnly dedicated and the mortgage on the property is rapidly being reduced.

Though small in numbers, the parish boasts of several vocations to the ranks of the clergy: Rt. Rev. Edmund G. Haddad and Rev. John D. Thomas, both of the Worcester diocese, Father Charles Aboody of the Melkite Exarchate, and Father John Abraham of the Basilian Salvatorian Order in Methuen.

One of these priest-sons has since returned to serve his parish. In January 1971, Father Charles Aboody returned to Worcester to become pastor of the community upon the resignation of Father John Haddad. Father John, in turn, became Economos or financial officer of the exarchate.

It may well be that the basic and most important asset that this parish has is that of its unity. It is a solidarity which helps to overcome differences and to enable the congregation to function in a united effort. It may well be that this is the very element most needed in a world plagued with strife, and in the Catholic Church itself as it strides forward into the era of ecumenism.



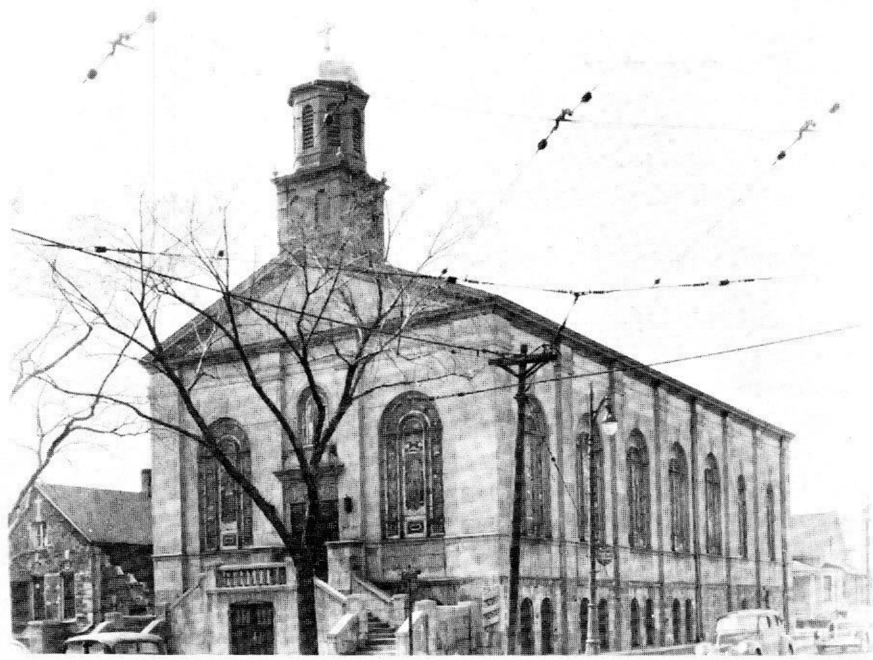
MICHIGAN

Detroit

OUR LADY OF REDEMPTION

2741 McDougall Street, 48207
Telephone: (313) Wa.3-7806

Archimandrite Agabios Riashi



With the rise of the automotive industry in Detroit and the consequent need for a great number of factory workers, a great many Syrians and Lebanese entered the Detroit area. The Melkites among them remained without a church or priest of their own rite for several years. Occasionally Melkite priests would visit Detroit and attend to the spiritual needs of the people. Among these early visitors were Fathers Paul K. Malouf, Thomas Fayad, and Abraham Kattan. It was not until the arrival of Father Clement Salman, B.S., in 1920 that a Melkite parish was officially established in the city. In 1921, with the approval of Bishop Michael J. Gallagher of Detroit, Our Lady of the Redemption Melkite parish was officially organized and Father Salman named its first pastor.

The new parish's first project was to find for itself a permanent home. Since his arrival in Detroit, Father Salman had been offering the Liturgy in the chapel of Saint Joseph's Roman Catholic Church, Jay and Orleans. A fund drive was soon launched and property at



Archimandrite Agabios Riashi

the corner of McDougall and Charlevoix, part of the old McDougall farm, was purchased. By the spring of 1924 construction on a church had begun. On Sunday April 13 of that year, Bishop Gallagher laid the cornerstone for the edifice and within a short time the lower level was ready for use.

In 1926, Patriarch Dimitrios I elevated Father Salman to the rank of archimandrite. Father Salman was invested with this dignity on Sunday, February 21 at the hand of Auxiliary Bishop Joseph C. Plagens of Detroit before an overflow congregation in the basement church.

It was not long before the parish resolved to complete the construction of the church. In the fall of 1927 a second fund-raising campaign was inaugurated and work on the upper church was begun. While the work was in progress Father Salman accepted a call to serve Saint Anne's Parish in Los Angeles. On November 28, 1927 he resigned his Detroit pastorate and left for his new assignment.

For the next eighteen months Father Paul K. Malouf, who had been serving the Melkites of Toronto, acted as administrator of Our Lady of the Redemption Parish. During his stay in Detroit the present church was completed and dedicated. The basement was remodelled to serve as temporary quarters for a school, which was scheduled to open in the fall of 1929. Father Malouf remained in Detroit until June of 1929, when he was called to serve Saint Joseph's Mission in Toledo, Ohio.

The Melkites of Detroit received their second pastor in the person of Archimandrite John E. Hindy. Father Hindy arrived in Detroit on May 17, 1929, from Saida, Lebanon, where he had been serving as chancellor of the eparchy. He was to serve the parish for nine years. During his pastorate a house adjoining the church was purchased and remodeled to serve as a rectory. By this time the parish had so grown and the parishioners were so spread throughout the city that the services of another priest were required. Accordingly, in the spring of 1937, Archimandrite Elias Cueter arrived from Syria to serve as assistant to Archimandrite Hindy. Neither priest, was to remain in the service of the parish for long, however. On November 18, 1938, Father Hindy passed away after a short illness. Two months later, in January 1939, Father Cueter was reassigned as pastor of Saint Basil's Church in Rio de Janeiro, Brazil. He remained at this post for over twenty years and was there consecrated bishop for the Melkites of Brazil.

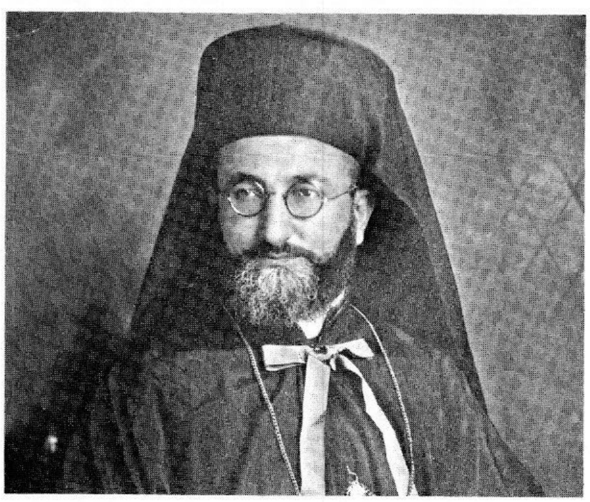


Bishop Elias Cueter

THIRD PASTOR – FATHER RIASHI: Father Paul Malouf again returned to the parish as administrator until another pastor could be secured. On December 28, 1939, Archimandrite Agapios Riashi, B.C., came to Detroit from Saint Joseph's Parish in Akron where he had served for twenty years. Archbishop Edward Mooney officially installed him as pastor at a ceremony in the church on Sunday, December 31.

When he became pastor of the Detroit parish, Father Riashi was confronted with two sizeable problems: securing a fitting place to live and eradicating the large debt the parish had incurred over the years. The house adjoining the church had become unfit to live in and there were not sufficient funds to acquire a new parish house. For six months Father Riashi lived at Saint Joseph's Hospital until the present residence on East Grand Boulevard was purchased and remodeled to serve as a rectory.

With this problem out of the way Father Riashi set out to clear the parish debt, which had risen to $84,000 over the years. The times were bad and no one dreamed that the debt could be paid under any circumstances because it had been increasing rather than decreasing. Nevertheless the parish responded generously and within three years the debt had been cleared, much to the amazement of the grateful archbishop. In February 1944, at a banquet in the church hall, the mortgage



Archimandrite John Hindy



was burned in the presence of Archbishop Mooney and the church was proclaimed to be debt-free. In the spring of 1947 the parish made plans to repair the church and to install a badly-needed kitchen in the church hall. The financial campaign was successful and the work was done the following year.

In 1962, Father Riashi was appointed regional superior of the Basilian Chouerite Fathers in North America. The next year he was to celebrate the fiftieth anniversary of his priestly ordination. The jubilee Liturgy and testimonial banquet were held on Sunday, December 15, 1963.

By 1963 further repairs and improvements in the church had become necessary. In April of that year plans were made to carry out that work. At the same time a parcel of property near the church was purchased to provide parking facilities. On January 20, 1965, the sanctuary was extensively damaged as the result of a fire in the church. During the course of the following years repairs were made, restoring the sanctuary in a more traditional Byzantine style.

NEBRASKA

Omaha

SAINT SAVIOR

1468 South 13 Street, 68108



The Very Rev. Anthony S. Kluthe

Omaha's Melkites first received regular service from a Melkite priest in 1908, when Father Elias Abboud, a Basilian Salvatorian priest, came to that city. He organized the small Melkite community there with the blessing of the Bishop of Omaha, Msgr. Richard Scannell. The parish, originally named Saint Mary's, functioned from a structure on South Thirteenth Street, its location to this day.

By 1914, the continued confusion of names with Saint Mary's Roman Catholic Church in South Omaha occasioned a change in the parish name. Saint Savior, its present title, was taken from the name of the motherhouse of the Basilian Salvatorian Fathers, the community to which Father Abboud belonged.

Actually this name is somewhat confusing, in that "Saint Saviour" is not a "saint" at all. It is actually the French translation of "Holy Savior", the title of Christ. The French term was employed in many churches here because of its historical associations and many people in turn began to think of the name as that of one of the saints.

Father Abboud served the Melkites of Omaha for thirty years until his death in 1938. Since that date the parish has been administered by Latin priests of the archdiocese of Omaha.

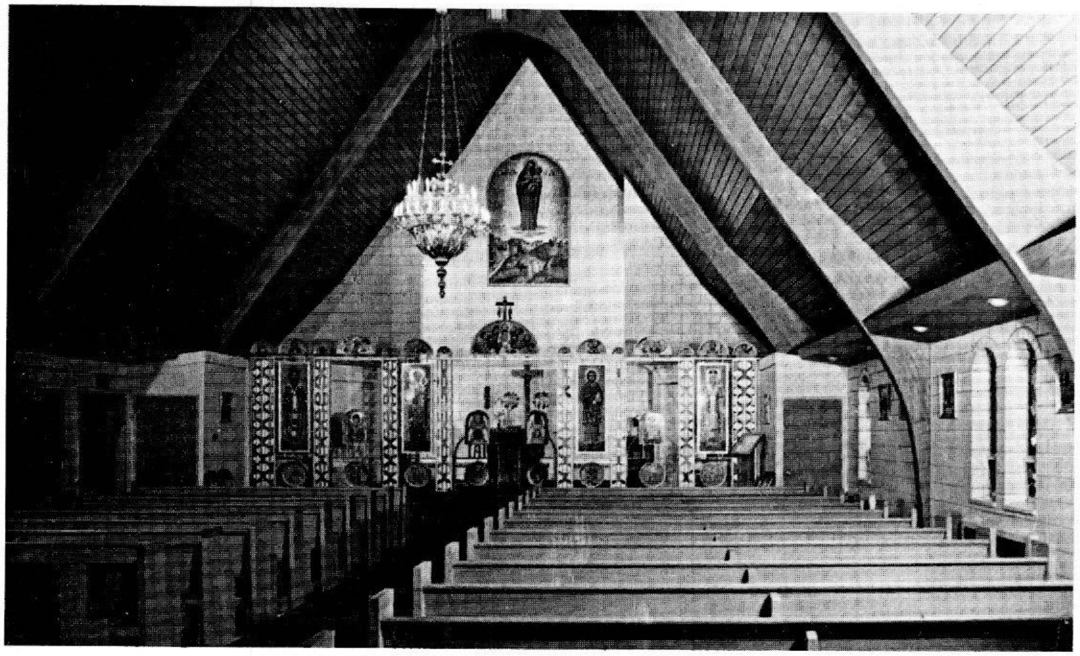
NEW HAMPSHIRE

Manchester

OUR LADY OF THE CEDARS

161 South Beech Street, 03103
Telephone: (603)623-8944

The Rev. John A. Elya



Eastern rite Catholics of Near East origin have lived in the city of Manchester for more than fifty years. However, their first recorded request for a church of their own seems to have been made in 1930. On November 15 of that year a petition signed by 35 members of the Arabic-speaking community was presented to Bishop George A. Guertin of Manchester, requesting the establishment of a parish. The bishop granted them permission to bring a priest of their own choice and to use Holy Rosary Chapel as their place of worship. No permanent priest was available, however, and the community remained without one for many years.

Several priests did visit the community from time to time and were known to have held services at Holy Rosary for the Catholics of their rite. Baptismal records indicate that Fathers Nahas, Hajjar, Bistany, Qadry, Zeitoun, Zahar, and Abillama all served in the community at one time or another.

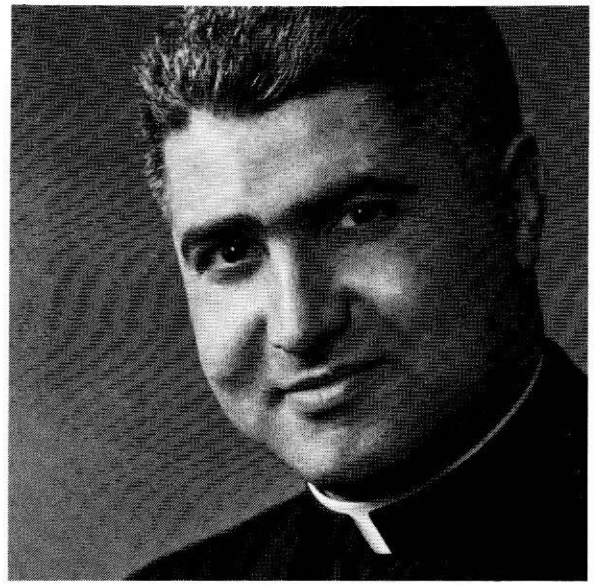
The most faithful visitor to Manchester was the late Archimandrite Peter Abouzeid, B.S., pastor of St. Joseph's parish in Lawrence for many years. Archimandrite Peter came from Lawrence to Manchester whenever he could and was instrumental in keeping the people attached to their rite, although without a parish of their own.

THE MISSION ORGANIZED: On September 14, 1952, Archimandrite Nicholas Borkhoche, then Superior General of the Basilian Salvatorian Order, visited the city and promised the people that he would assign a Salvatorian priest to serve them. And so in November, 1953, Father Lucien Malouf, B.S., one of the newly-arrived founders of St. Basil's Seminary, began serving the community on a regular basis. He traveled from Methuen to Manchester every weekend and offered the Sunday Liturgy in Holy Rosary Chapel for more than two years.

On February 13, 1955, 126 members of the community met with Father Malouf and unanimously voted to present a petition to Bishop Matthew F. Brady requesting the establishment of a parish which they wished to call "Our Lady of the Cedars". The bishop approved the establishment of the parish, but only as a mission of the cathedral church. Organizational work began at once. The original parish societies, The Queen's Knights and the Daughters of Our Lady of the Cedars, were formed and hopes for a church were enkindled again. These hopes received added encouragement and impetus on August 31, when Patriarch Maximos IV visited the community and blessed their plans to purchase land for a church.

A tract of land on South Beech Street was purchased on October 25, 1955, and plans made for a church to be erected on the site. Ground was broken on July 8, 1956, and construction was begun on the lower section of the structure. A temporary chapel was set up in this basement hall and the first Divine Liturgy offered there on Christmas Day, 1956. Bishop Brady blessed the cornerstone on September 14, 1957, and Our Lady of the Cedars had become a reality.

Under Father Malouf's leadership the parish began working to pay off the $40,000 mortgage on the property. In five years, on June 29, 1961, the final payment was made and the church was free of debt, due to the hard work and determination of the community.



The Rev. John A. Elya

On April 23, 1962, Knights of Columbus Council #5260 unanimously adopted "Our Lady of the Cedars" as their council title, giving them the unique distinction of being the only such council in the United States associated with a Melkite church.

COMPLETION OF THE CHURCH: With the parish free of debt, thought was soon given to completing the structure as originally planned. On October 3, 1960, the congregation met, selected an architect and appointed the following as building committee: Ernest Abokalil, Kalil Attalla, Roger and Ernest Ashoosh, John Habib, Fred Jadaa, David Nassif, Nabie Sahady, Sam Solomon, Habib Solomon, and Fred Wihby. Plans for the church superstructure and parish house were submitted to the diocesan building commission on June 14, 1962, and the first bids were accepted on July 13. Bishop Ernest J. Primeau met with the committee on September 5 and blessed the program. Construction began soon after and the church, as it stands today, was completed within a few months.



Archbishop Tawil welcomes Bishop Ernest Primeau of Manchester to Our Lady of the Cedars.

On November 1, 1962, in the midst of construction, FatherMalouf was transferred to Boston and was succeeded in Manchester by Father John A. Elya, B.S., of the seminary staff. On March 10, 1963, Bishop Primeau canonically erected Our Lady of the Cedars as a full-fledged parish and appointed Father Elya as pastor. On August 18, the bishop came to the South Beech Street church to perform the official dedication ceremony. For the past several years parishioners have been steadily working to complete payments on the $130,000 mortgage under the direction of Father Elya, Father Michel Zammar (administrator 1963-1964), and Father Joseph Dagher, S. T. L., S. S. L., (administrator 1964-1967).

In recent years a fine choir and an active youth club have been organized at Our Lady of the Cedars. In addition, the parish has the distinction of being the first church in Manchester to host joint ecumenical services with Orthodox and Protestants during the Week of Prayer for Christian Unity (January 1965). Since then the parish has become deeply involved in ecumenical activities and has become known throughout the area, honorably representing the Melkite Church in the Manchester locale.

In August 1967, Father Dagher was appointed Director of Retreats at the new Salvatorian Center in Methuen, Mass. His successor in Manchester was Father John J. K. Nasser, B.S., who had been serving Saint George's Parish in Milwaukee, Wisconsin, for several years prior to his appointment to Manchester. His pastorate lasted until the fall of 1969 when Father John Elya, the parish's first pastor, returned to Our Lady of the Cedars to the great pleasure of his former parishioners.

NEW JERSEY

Paterson

SAINT ANN

235 Mill Street, 07501
Telephone: (201)742-2428

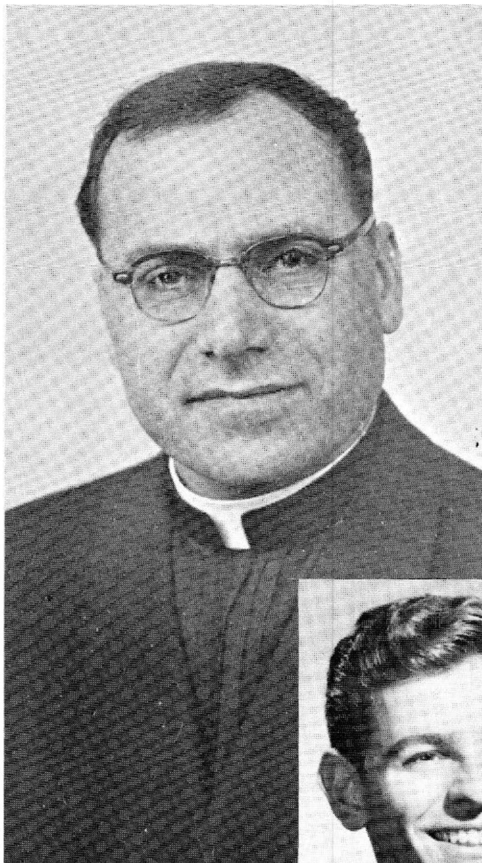
The Rev. Maxim Chalhoub
The Rev. Albert Gorayeb

Syrian and Lebanese immigrants began arriving in Paterson shortly after the turn of the century. Mostly from Aleppo and Damascus, they were drawn to the community in the hope of finding work in the many textile mills then springing up in the area. During this period the Catholics among them were occasionally visited by Melkite priests who held services in Paterson and in Union City. However, they remained without a resident priest of any Eastern rite until December 1919 when Father Cyril Anid arrived from Lebanon. Hearing of Father Anid's presence in New York, the people of Paterson invited him to come to their city for the Christmas celebration. He gladly accepted and offered the Divine Liturgy for them in the chapel of Saint John's Church, present cathedral of the Paterson Diocese.

So many of the people began coming to the chapel that it soon proved to be too small to hold them all. Father Carlo Cianci, pastor of Saint Michael's (Italian) Parish, was approached and the use of his church hall requested. Father Cianci graciously obliged and the Melkite community began meeting for worship there in January 1920.

With a place of worship secured, the members of the community formed a committee to secure the formal establishment of a parish in the city of Paterson. They approached the Most Rev. John O'Conner, then Bishop of Newark, and asked him to appoint Father Anid as their permanent pastor. The







The Rev. Maxim Chalhoub
The Rev. Albert Gorayeb

bishop agreed and appointed Father Anid pastor of the new Saint George's Melkite parish in Paterson. The new parish continued to hold services in Saint Michael's hall, but gave immediate thought to the construction of a church of their own.

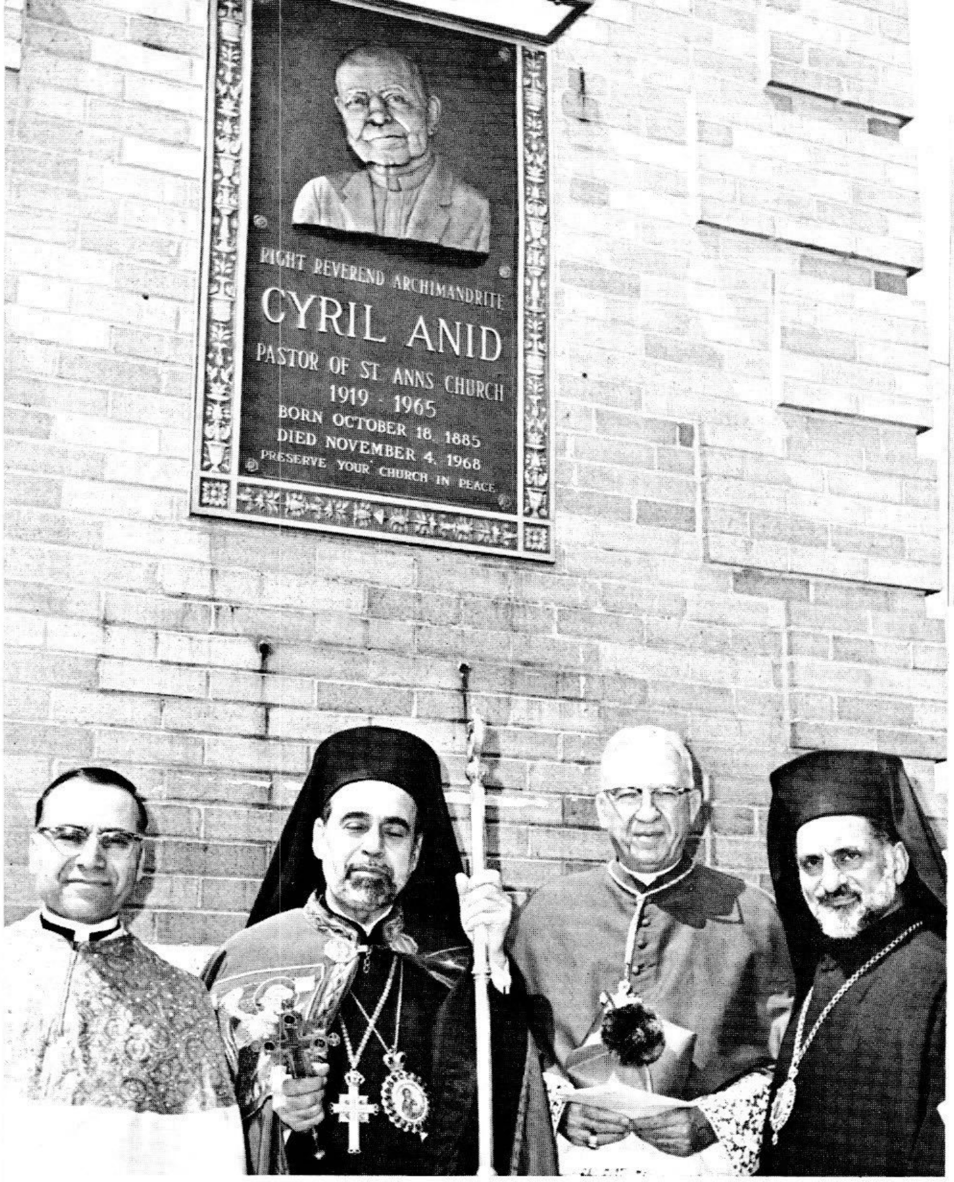
THE FIRST CHURCH: At the suggestion of the late Dean McNulty, the parish committee inspected the O'Niell estate on Mill Street. They found it suitable to their needs and conveniently situated in the midst of the Syrian "colony". Negotiations were satisfactorily closed and the parish acquired the property. On June 9, 1921, Metropolitan Maximos Sayegh of Tyre blessed the site of the future church during his visit to the Paterson parish. Finally in April 1922, ground was broken and work was begun.

In the short time that Saint George's Parish had been established it had become evident that the name was inopportune. There already existed two parishes by that name in the area, one Roman Catholic and the other Syrian Orthodox. Many people – including the postmen – were confusing them, especially as the Melkite parish was calling itself "Syrian Catholic" to accomodate the many Armenian, Syrian, and Maronite Catholics in the community. Accordingly the name of the parish was changed. Father Anid, an alumnus of the famous Saint Ann's Seminary in Jerusalem, renamed the parish in honor of Saint Ann in memory of his years at the seminary.

As in the case of many Melkite parishes throughout the country, the first Saint Ann's had been a "basement church". In less than six years the parish started to prepare for the completion of the church as originally conceived. The failure of the stock market seemed to extinguish the hopes of the parish, but the parishioners would not be stopped. As many of the men of the parish were out of work due to the depression and as the parish had already collected a sizeable sum for the project, the men decided to do the work themselves. With Father Anid as contractor and the people of the parish providing the labor, work was begun in 1930.

NEW CHURCH COMPLETED: Many difficulties were encountered by this amateur construction crew, but work progressed nonetheless. The new walls were built around the old ones so that the first church could still be used for services. When the exterior of the new church was completed, the walls of the old building were simply knocked down within it and the floor raised to cover the rubble! The daring parishioners crowned their efforts by erecting the massive dome which made Saint Ann's a landmark in the city. On December 8, 1932, the tenth anniversary of the dedication of the first church, the new Saint Ann's was solemnly blessed.

The parish grew and thrived through the rest of the depression and through World War II. Many of the parishioners began moving to the surrounding communities, but they preserved their loyalty to Saint Ann's. The parish





Archimandrite Cyril Anid

rchbishop Tawil dedicates a ıemorial plaque to Father nid four months before fire estroyed the church. Looking on ·e Archbishop Joseph Raya of alilee, a former assistant in aterson, Bishop Lawrence Casey f Paterson and Father Chalhoub.

so grew that Father Anid felt the need of another priest to assist him in his work. At first Father Theophane Carroll from the Franciscan Monastery in Paterson came to assist Father Anid.

As the parish continued to grow, the need for a parish center grew more and more pressing. A successful campaign netted over $100,000 within a few weeks and plans were made to construct a hall. Several homes adjacent to the church were purchased and demolished and a new parish center was erected on the site. Equipped to host CCD classes, club meetings and parish socials, the new building was dedicated on June 12, 1949.

That same year Father Theophane was transferred and Father Anid was once more alone. He requested the patriarch to send a permanent assistant to Paterson and accordingly Father Joseph Raya arrived to take up his duties as Father Anid's assistant. He remained at Saint Ann's until March, 1952 when he was named pastor of St. George's Church, Birmingham, Ala.

ARRIVAL OF THE PAULISTS: Once more Father Anid turned to Lebanon for an assistant. This time he approached the Paulist Missionaries and requested them to send help to Saint Ann's. Two Paulist fathers, Rev. Maximos Chalhoub and Rev. Gabriel Dick, were sent from the motherhouse at Harissa to assist Father Anid. Father Dick was soon transferred to Caracas, Venezuela to lead the Melkite community in that city.

Through all these years Father – now Archimandrite – Anid had given little thought to his personal comfort. Known never to have taken a vacation, he lived in an old frame house behind the church. The years had taken their toll of this structure and it

became increasingly less suitable as the years passed. It had become clear that a new parish house was needed,both to house the priests and the parish offices and to provide additional work and meeting space for the busy parish. Accordingly, the old house was demolished and a brick ranch-style dwelling constructed in 1963.

Father Anid had been serving Saint Ann's for over forty years and, although as active as ever, he once more sought assistance in carrying the burdens of the parish. In November 1963, Rev. Albert Gorayeb arrived at Saint Ann's from Saint Joseph's Parish in Lawrence. Ordained the previous June, Father Gorayeb had only recently completed his studies at Saint Basil's Seminary.

The three priests of Saint Ann's then turned their thoughts to remodeling the church. In 1964, the interior was extensively redesigned and a marble iconostasis, designed by Archimandrite Anid, was installed.

In May of 1965, Archimandrite Anid, who had served at Saint Ann's for forty-five years, stepped down as pastor. Bishop James Navagh named Father Chalhoub as administrator of the parish and accorded Archimandrite Anid the honorary title of pastor emeritus in recognition for his many years of service to the Melkite community. Father Cyril, still active at eighty years of age, continued to reside at the rectory he had built and devoted himself to two new projects: Completing the history of his years at Saint Ann's (which he published in 1967) and encouraging the Melkites of Miami – many of them his former parishioners – to seek the establishment of a Melkite parish in their city, a dream realized in December 1966.

SEVENTH CONVENTION: In June 1966, Saint Ann's parish hosted the seventh annual convention of the Melkite Association of North America which was held in Newark, New Jersey. This convention, directed by chairman Edward Aboyoun, was the most successful yet held. It also served to introduce Bishop Najmy to the Paterson parish and to his exarchate.

In November of the same year the parish tendered Father Chalhoub a belated celebration commemorating the twenty-fifth anniversary of his priestly ordination. Bishop Najmy, who presided at the festivities, highlighted them by appointing Father Chalhoub as the second pastor of Saint Ann's Parish.



Old Saint Ann's Church

Another noteworthy event in the recent history of the parish has been the addition of facilities for a church school. The parish hall was totally renovated to provide nine classrooms, library and storage area for the church school which is directed by Miss Mary Baylouny.

November 1968 saw the end of an era at Saint Ann's when its founder and first pastor, Father Anid, passed on to eternal life. His influence on his parish is perhaps unique among all the Melkite priests in this country. May his memory be eternal.

Another era for Saint Ann's ended on August 29, 1970, when fire completely destroyed the parish church. Caused by an electrical malfunction, the flames quickly engulfed the structure into which so many years of effort had been placed.

However, a church is more than a building – it is a people, and the people of Saint Ann's remain. Services at this time are conducted in the parish auditorium which has been temporarily transformed into a church, complete with all the traditional appurtenances including an iconostasis. Saint Ann's will relocate in the near future on a site in suburban West Paterson so that Saint Ann's may mean to the next generation what it has meant to their parents and their parents before them.

NEW YORK

1. Brooklyn

THE VIRGIN MARY

216 Eighth Avenue, 11215
Telephone: (212)St. 8-5454

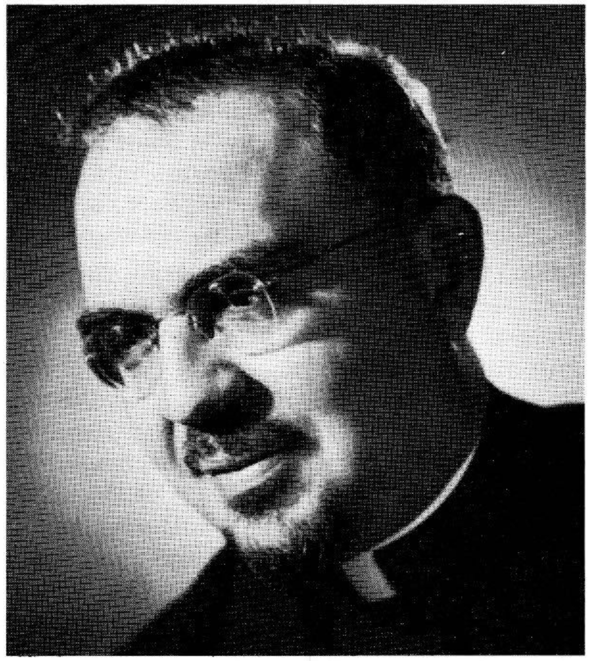
Archimandrite Elias Skaff
The Rev. Nicholas Arakingi, Pastor Emeritus

Between 1890 and 1920 about 90,000 immigrants from the Near East landed on Ellis Island in New York Harbor. About 20,000 of them remained in the New York metropolitan area. Of these, several thousand were Melkites.

As lower Manhattan began losing its residential character many of the original parishioners of Saint George's crossed the East River and settled in Brooklyn. Through the initiative of Father Beshawate permission was obtained to establish a Melkite parish there in honor of the Virgin Mary. By 1910, a resident priest, Father Paul Sanky, had arrived in Brooklyn. At first the Melkites gathered for worship in the chapel of Saint Paul's Church on Court Street. At the time of the apostolic visit of Metropolitan Maximos Sayegh, property at the corner of Clinton and Amity Streets was purchased and construction of a church was begun. In 1924 the lower level of this church was completed and was dedicated for worship by Msgr. Flannery of Saint Paul's.

In 1939 Father Sanky – who had since been raised to the rank of archimandrite – passed to his eternal reward. The Rev. Nicholas Araktingi, D.D., who had served as assistant for over twenty years, was named administrator and later pastor of the parish. During





Archimandrite Elias Skaff

this period more and more of the parishioners moved from the neighborhood of the church to the Park Slope and Bay Ridge sections of Brooklyn. Due to this dispersement of the population the project of completing the construction of the original church was abandoned. Beginning in 1943, a search was launched to find property in a more centrally located neighborhood for a new church. In 1949, Father Araktingi and a special building committee invited Economos Elias Skaff, then rector of Saint Julien le Pauvre, the Melkite church in Paris, to head the project. With the help of the late John Matouk and Elias Sayour, then trustees of the parish, a campaign was inaugurated to help raise funds for the project.

THE NEW CHURCH: In 1950, the parish purchased the Park Slope Congregational Church for $55,000. An imposing Victorian structure of rose granite, with a great sheltering dome, it seemed appropriate for worship in the Byzantine rite. After fifteen months of remodeling and redecorating, the church was ready for use. At the same time the crypt of the church was tastefully renovated for use as a hall to accomodate the parish societies and church affairs. On December 21, 1952, the new Church of the Virgin Mary was solemnly dedicated by Archbishop Thomas E. Molloy of Brooklyn. Through the years the church decor has been continually enhanced by the addition of several marble and mosaic shrines, a bronze and mosaic iconostasis , crystal chandeliers, new stained glass windows, and plush carpeting. More than half a million dollars has been spent to make this church the "jewel box of Brooklyn" as it was called by another Archbishop of Brooklyn, Bryan J. McEntegart.

In 1951 a son of the parish, Father





Archimandrite Paul Sanky

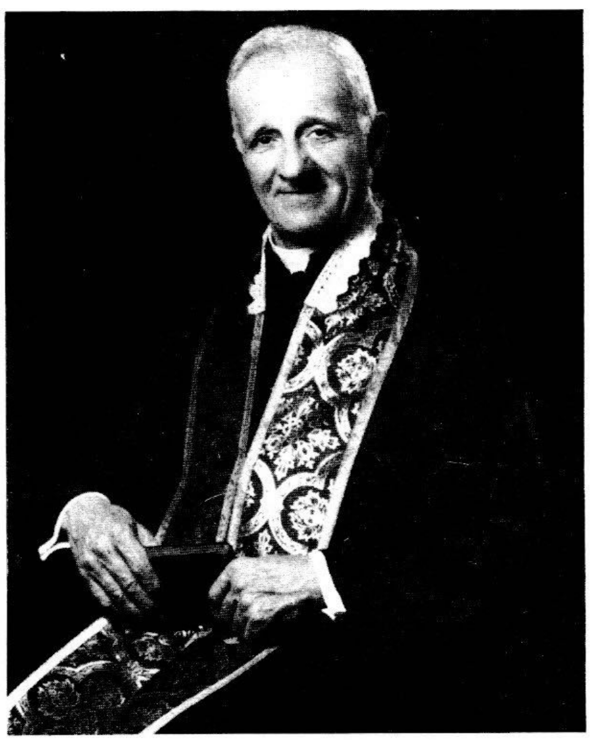
Allen Maloof, was ordained a priest and assigned as assistant pastor of the Church of the Virgin Mary. In addition to Father Maloof, the parish has four other former parishioners serving as priests in the Melkite Exarchate: Fathers Raymond Shashaty, Albert Gorayeb, Joseph Haggar, and Fred Saato. Three girls of the parish have entered the religious life, two in the Monastery of the Precious Blood and one in the Dominican Order.

In 1960, Father Araktingi was obliged to retire due to illness. Father - now Archimandrite -- Skaff was appointed administrator of the parish to succeed him. Serving as assistant pastors at that time were Father Maloof and Archimandrite Maximos Mardelli, who has since been transferred to Saint Anne's Parish, North Hollywood. In 1961 the Tracy home at 216 Eighth Avenue, across the street from the church, was purchased and was dedicated as the new parish house by Auxiliary Bishop John J. Boardman.

In June 1965, during the course of the New York World's Fair, the Church of the Virgin Mary hosted the sixth annual convention of the Melkite Association of North America. Archbishop Neophytos Edelby presided at the gathering which included celebrations of the Divine Liturgy at Saint Patrick's Cathedral and at the Fair's Vatican Pavilion.

The parish today numbers approximately 900 families in the greater New York area. In addition to the Melkites, many families of the Syriac and Armenian rites who do not have their own priests in the community frequent the parish.

As the flow of parishioners to the Bay Ridge and Fort Hamilton sections continued over the years, a third station was opened for the parishioners of the Church of the Virgin Mary on the premises of Fontbonne Hall, a girls' academy at Shore Road and 99th Street. One Liturgy had been celebrated every Sunday in these temporary quarters for several years and plans to provide more permanent facilities for the Melkites of Bay Ridge have been under consideration. Since the transfer of the late Father Maloof to Birmingham, this project has been postponed. Hopefully a priest will be available for this work before long.

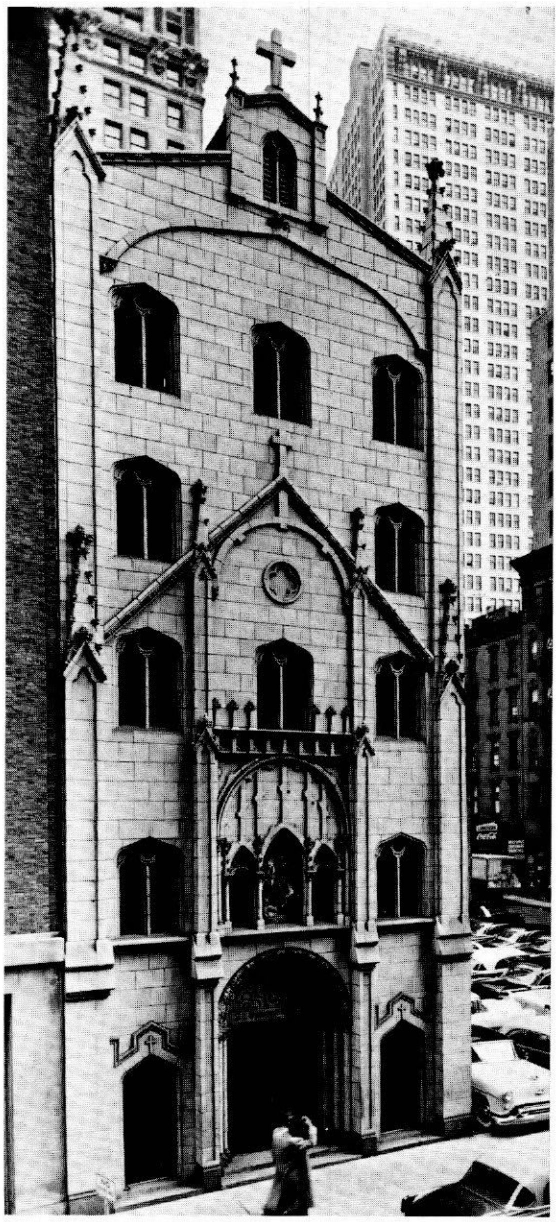


The Rev. Nicholas Araktingi

2. Manhattan

SAINT GEORGE

103 Washington Street, 10006
Telephone: (212)269-8213



The first great influx of immigrants to the United States from the Middle East came in the last decade of the nineteenth century. At that time most of them came by boat and landed in New York, passing through the immigration center on Ellis Island in New York harbor. Of these immigrants, a good number remained in New York City, first settling in lower Manhattan in the area directly facing the harbor.

New York's Melkites soon formed a congregation and about the year 1899 received a priest in the person of Father Abraham Bachewate, a Salvatorian. For a number of years Father Bachewate offered the Liturgy in the chapel of Saint Peter's Church on Barclay Street, the oldest Catholic parish in New York.



The desire of the community, naturally, was to have a church of its own. In 1916, the community, now organized as the parish of Saint George, had the use of facilities at 98 Washington Street. It was there that Father Bachewate served until 1923. After an interim pastorship by a certain Father Kaliff, Saint George's second pastor arrived in the person of Archimandrite Bernard Ghosn.

Father Ghosn immediately set about acquiring more suitable facilities for the congregation. In 1924 the present church at 103 Washington Street was purchased thanks to the generosity of the Bardwil family. Father Ghosn continued to serve this church until his death in 1954.

During his long pastorate Saint George's character changed considerably. The neighborhood changed from a predominantly residential section to a business area. The former parishioners had long departed for Brooklyn and other areas and Father Ghosn found himself serving a weekday congregation of workers from nearby offices. Saint George's was crowded daily and thus served to introduce many to the Byzantine tradition.

After Father Ghosn's death, Father Allen Maloof came from Brooklyn to serve Saint George's. He soon began a renovation program in the church which made Saint George's one of the most attractive of Melkite churches in the country. Father Allen's stay there was short, however. In 1957, the Archbishop of New York, Cardinal Spellman, released Father Allen from his duties on the grounds that, as there were no more Melkites living in the area, the church was mainly serving Latins. From that date Saint George's has been administered by Latin priests. The present Archbishop of New York, Cardinal Cooke, has recognized the great value in having a Byzantine center operating in this area and is in the process of returning this historic church to the exarchate.



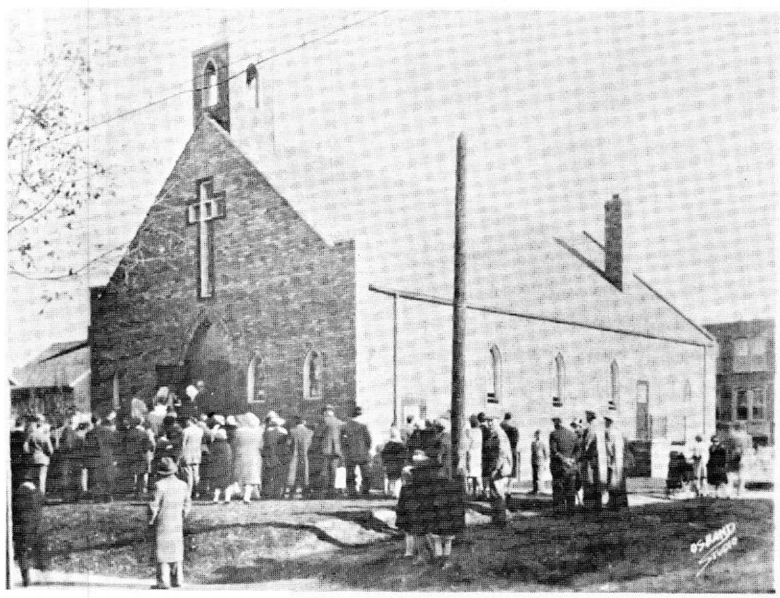
The Rev. Allen Maloof

3. Rochester

SAINT NICHOLAS

20 Leo Street, 14624
Telephone: (716)467-8925

The Rev. Athanasius Hassey



The first Melkites to come to Rochester began arriving as early as 1899, but it would not be for several more years that they would have a church of their own. In the early 1920's a Melkite priest, Father Ignatius Gebara, began visiting Rochester on a regular basis. With a priest attending the community, the Melkites of Rochester began petitioning the bishop to erect a parish for them. In September 1923, and again in November 1925, requests were made to Archbishop Thomas F. Hickey that a Melkite church be established in Rochester. The Melkite community at that time numbered between twenty and thirty families.

Archbishop Hickey acceded to their second request and gave them permission to begin collecting funds for their hoped-for church. On December 14, 1925, the congregation purchased "Leo Park", a section of the old Kedie Farm. Construction of the church was begun soon after. On December 24, 1926, Father Gebara took up permanent residence in Rochester and began his full-time ministry to the people of Saint Nicholas' Parish. Ten months later, on October 27, 1927, the church was ready for use. Msgr. John F. O'Hern, Vicar General of the diocese, blessed the new church the next month. Shortly afterwards a rectory was constructed on the



Archimandrite Andrew Halleck

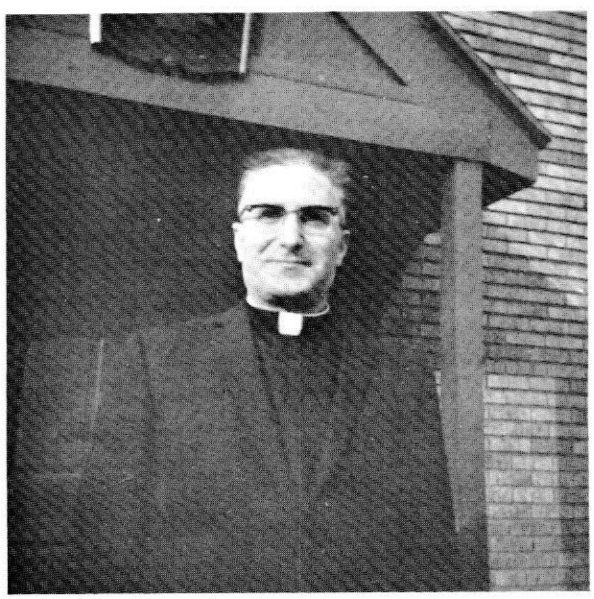
same site.

Father Gebara served the parish until his death in January of 1929. He was succeeded in the Rochester parish by Father Raphael Gedah, B.S. Father Gedah remained at Saint Nicholas' until May of 1934 when he answered a call to serve Saint George's Parish in Milwaukee. The parish remained without a Melkite priest until the spring of 1935 when Father Thomas Fayad arrived from Brooklyn where he had been serving. Father Fayad died in Rochester on September 20, 1939, after four years of service to Saint Nicholas' Parish.

With Father Fayad's death the church was closed, as no Melkite priest was found to take his place. The church remained closed for the duration of World War II. Nevertheless the parishioners remained faithful to their rite and made several attempts to have a priest assigned to their city. Finally, in the spring of 1946, the church was reopened. Archimandrite Andrew Hallack, formerly of Saint George's Parish in Birmingham, Alabama, was named pastor of the Rochester church and regular parochial life began again. Under his able guidance the church was cleared of debt well before the parish silver jubilee which was celebrated in 1952.

In September 1961 a son of the parish, the Rev. James Sarkis, was ordained a priest at Saint Basil's Seminary, Methuen, and was sent to assist Father Hallack at Saint Nicholas'. With Father Hallack's death in October of 1962, Father Sarkis was left in charge of the parish. Father Sarkis was able to begin some necessary remodeling work in the church before he left Saint Nicholas' in the spring of 1965. He was succeeded by the Rev. Raymond Shashaty, B.S., who served the parish for the next eighteen months. During his pastorate, work continued in the church and the parish hall was extensively remodeled as well. In September 1966, Father Shashaty left Rochester to assume direction of Saint Basil's Seminary. He in turn was succeeded by Father Badie G. Essa.

The present pastor, Father Hassey, came to St. Nicholas' in 1967 when Father Essa left to take up duties at the Chancery. Since his arrival in Rochester Father Hassey has lent considerable impetus to the parish's youth activities – Youth Club, Young Adult Club and Choir. He has also recently begun some needed redecoration in the Church. One of the smallest parishes in the exarchate, Saint Nicholas' displays an enviable vitality and youthfulness; a good sign that the work of its founders will not soon disappear.



The Rev. Athanasius Hassey

4. Utica

SAINT BASIL THE GREAT

901 Sherman Drive, 13501
Telephone: (315)732-4662

Archimandrite Theophane Wakim

The first immigrants from the Near East to settle in Utica were Maronites from Lebanon. They were soon followed by a group of Syrians, mostly Melkites from Aleppo. Records show that the first of them, John Abboud Samon, arrived in Utica in 1902. He was followed by several families encouraged to settle in Utica by the prospect of the good jobs said to be available. By the beginning of the first World War, there were approximately seventy families of Near Eastern origin in Utica, forty of them operating grocery stores.

The first Eastern rite church in Utica was St. Louis' Maronite Church, founded in 1907, by the late Father Louis Lotaif. The Melkites of Utica at first attended this church as there was no Melkite priest in the community. In 1913, Father Cyril Totongy, B.A., visited the city on a tour of the United States. The Melkites of Utica asked him to remain and help them organize a parish of their own. Father Totongy agreed to stay and a committee was formed to organize the new parish. This committee, consisting of George Elias Casper, Beshir Elias Tehan, Elias Jalil Srour, Joseph Kassouf, George Fathalla Salem, and Joseph Nasri Makames, set about obtaining funds for a church. Each member of the community was assessed $5.00 and a total of $700 was collected. However, Bishop John Grimes of Syracuse refused to allow Father Totongy to remain in Utica because the priest did not have the permission of his superiors.

The committee, now determined to have a Melkite parish in Utica, began a search for another priest. Through the efforts of Archimandrite Paul Sanky, pastor of the Church of the Virgin Mary in Brooklyn, they came in contact with Father Beshara Kayata, who was then serving the tiny Syrian colony in DuBois, Pennsylvania. Father Kayata came to Utica in September 1914. He approached Bishop Grimes for permission to organize a parish in Utica. After several meetings, Father Kayata and the church committee convinced the bishop of their desire and ability to maintain a parish of their own. Bishop Grimes granted permission for the congregation to meet for worship in the chapel of St. John's Church. In April 1915 the parish was officially erected; the first trustees, Beshir Tehan, Abboud Gazal



and Elias Srour, were chosen and Father Kayata was officially installed as first pastor.

THE FIRST CHURCH: The trustees and Father Kayata then began looking for a site suitable for their new church. In July 1915, the parish purchased a house on the corner of Lansing Street and Third Avenue for the sum of $1900. The house was immediately dismantled and the materials sold for $1150. The parish quickly raised the remainder of the sum and the total cost price was paid in full.

In mid-August 1916, Father Kayata blessed the ground and laid the cornerstone for the new church, to be named in honor of St. Basil the Great. Construction then began, supervised by Joseph Makames and Abdalla Misri. A committee was formed to raise funds for the new church, consisting of George Casper, Elias Srour and Joseph Schaieb. This committee accompanied Father Kayata on visits to Paterson, Pawtucket, Central Falls, New London, Rochester, Detroit, Carthage, N.Y., Watertown, N.Y., Phillipsburg, N.J., and New York City. In the course of their tour they collected $4000 from generous friends. The parishioners raised $1100 among themselves and the necessary remaining funds were borrowed. A mortgage on the property was taken out for the sum of $4500 upon approval of the bishop. With these funds a basement church was constructed until such time as the community could afford to complete the building. On Sunday December 21, 1917, the new church was dedicated and Father Kayata celebrated the first Divine Liturgy before its altar.

Even after the church had been built, Father Kayata had no home of his own, but lived with different families of his congregation. On July 25, 1923, he was able to purchase a house at 531 Lansing Street, opposite the church. $500 was paid to the Allen family estate, owners of the house, and the remainder of the $4000 purchase price was secured by a mortgage which was paid within the course of five years. By 1930 both the church and rectory were free of debt.

On January 2, 1933, Father Kayata was seriously injured in an automobile accident as he was on his way to Syracuse. All his ribs



Archimandrite Julien Eliane

were fractured and he was taken to Broadway Hospital near Syracuse. For nearly a year he clung to life in the hospital, until the morning of December 17, 1933, when he died at the age of 66. He was buried from St. John's Church, where he had begun his ministry to the Melkites of Utica. Bishop John Duffy presided at the service which was conducted by Archimandrite Sanky and a number of Melkite priests from other communities. Father Kayata was buried in Calvary Cemetery near the grave of his old friend Father Lotaif.

SEARCH FOR A NEW PASTOR: Bishop Duffy appointed Rt. Rev. Daniel Doody as administrator of the parish until a successor to Father Kayata could be found. A committee was formed, under the leadership of Yorgaky Elias Chanatry, to find a priest for the parish. Mr. Chanatry contacted the bishop and the apostolic delegate in search of a pastor, but to no avail. For the next three years St. Basil's parish would be served only by transient priests, Father Peter Jeha and Father Justin Najmy.

The committee turned to Bishop Duffy for help. The bishop located a Melkite priest, Father Paul Zion, and arranged for him to come to Utica. Despite their need the parish refused to accept Father Zion because he was

not a native of Aleppo. Next Archimandrite Alexios Shatawee, B.S., was asked to come to Utica but once more the parishioners refused to accept a priest who was not of Aleppian origin.

SECOND PASTOR – FATHER ABDENNOUR: Finally, due to the efforts of Metropolitan Makarios Saba of Aleppo, Archimandrite Benedictos Abdennour, D.D., Ph.D., was appointed pastor of St. Basil's parish. Archimandrite Abdennour left Beirut on March 9, 1936, and arrived on April 2. On Palm Sunday, April 4, Archimandrite Abdennour offered his first Divine Liturgy in the presence of his new congregation.

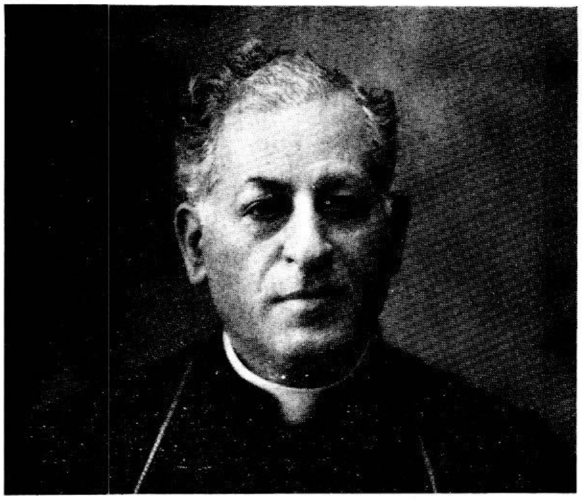
With a permanent pastor at its head once more, St. Basil's parish again began to think of finishing the church. As soon as the church debts had been cleared in 1930, the church committee had begun saving money to complete the church. But by the time of Father Abdennour's arrival, the neighborhood in which the old church was located had begun to change. It had now become primarily an industrial area and did not seem the right place for the kind of church the rejuvenated parish wanted to build. At a meeting held in the rectory on November 5, 1937, with Msgr. Doody, Father Abdennour and trustees, George Bally and Raymond Chanatry, it was resolved to sell the old church and purchase land suitable for the construction of a new church.

A parish meeting was held on April 16, 1939, and a building committee, headed by George Bally, was chosen to supervise the project. On March 29, 1940, a site at the corner of Taylor Avenue and Rutger Street was purchased for the sum of $5500. Plans for a new church in beautiful Byzantine style were drawn up and the committee set about raising the necessary funds. The committee promised Bishop Walter Foery of Syracuse that construction would not begin until they had raised $10,000 and that the total cost of the building would not exceed $25,000. On May 25, 1941, ground was broken and the site of the future church was blessed by Archimandrite Abdennour.

With the entry of the United States into



The first St. Basil's Church, Christmas, 1934.



Archimandrite Beshara Kayata

World War II, many necessary materials were diverted to government projects and became unavailable for private use. This naturally sent construction costs soaring. St. Basil's could not possibly keep its agreement with Bishop Foery and had to postpone construction of the church until the end of the war.

For two years after the war, the parish was unable to resume work on the Rutger Street site. Finally in April 1947, Archimandrite Benedictos Abdennour passed away. For several months the parish remained without a priest of the Byzantine rite. In July 1947, the Rev. Julien Eliane was appointed pastor of the parish, but he was not to arrive until that December.

Plans for the new church were not taken up again for several years. When they were, Father Eliane and the church committee realized that the Rutger Street site would no longer serve the needs of the community. In June 1952, a new fund raising committee was organized and a beautiful lot was purchased on Sherman Drive at Madison Avenue and Armory Drive, the site of the present church. In August the Rutger Street site was sold and Archimandrite Abdennour's plans were regretfully laid aside. Construction costs had risen so much that the community could no longer afford the imposing Byzantine structure planned before the war. Instead the more modest building which now serves the parish was designed. On November 22, 1953, the cornerstone for the new church was laid. In August 1954, the old Lansing Street church which had served the parish since 1917 was sold.

SHERMAN DRIVE CHURCH: By January 1955, work on the new structure had been completed and the church was dedicated on February 13, 1955, by Archbishop Peter Chami of Hauran, Syria. The newly-formed St. Basil's Church choir sang the responses at the Liturgy.

Within five years after its completion, the new church had been fully paid for. On January 31, 1960, the mortgage was burned. Proceeds from the mortgage-burning celebration were directed to the construction of a new rectory adjoining the church. Built at a cost of $55,000, the rectory was dedicated on Sunday, November 26, 1961.

With the calling of the II Vatican Council and the publication of its decree on the Eastern Churches, the eyes of many Roman rite Catholics were turned on their Eastern rite neighbors. Realizing the important witness they could give to the unity of the church by maintaining their Byzantine tradition to the best of their ability, St. Basil's parish has taken as its next important project the redecoration of the church in complete Byzantine style. A new sanctuary with an iconostasis and Byzantine altar is in the process of construction. Once completed, St. Basil's Church will proudly give testimony to its Catholicity and its Byzantine tradition to the whole Mohawk Valley.

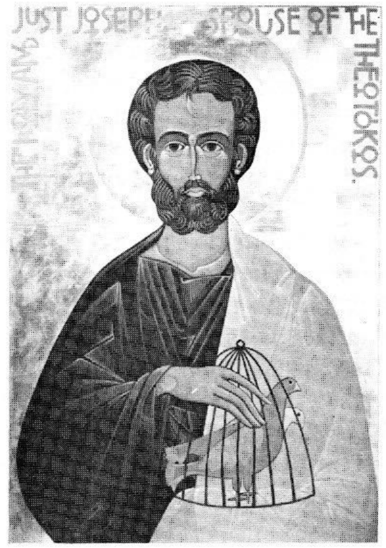
OHIO

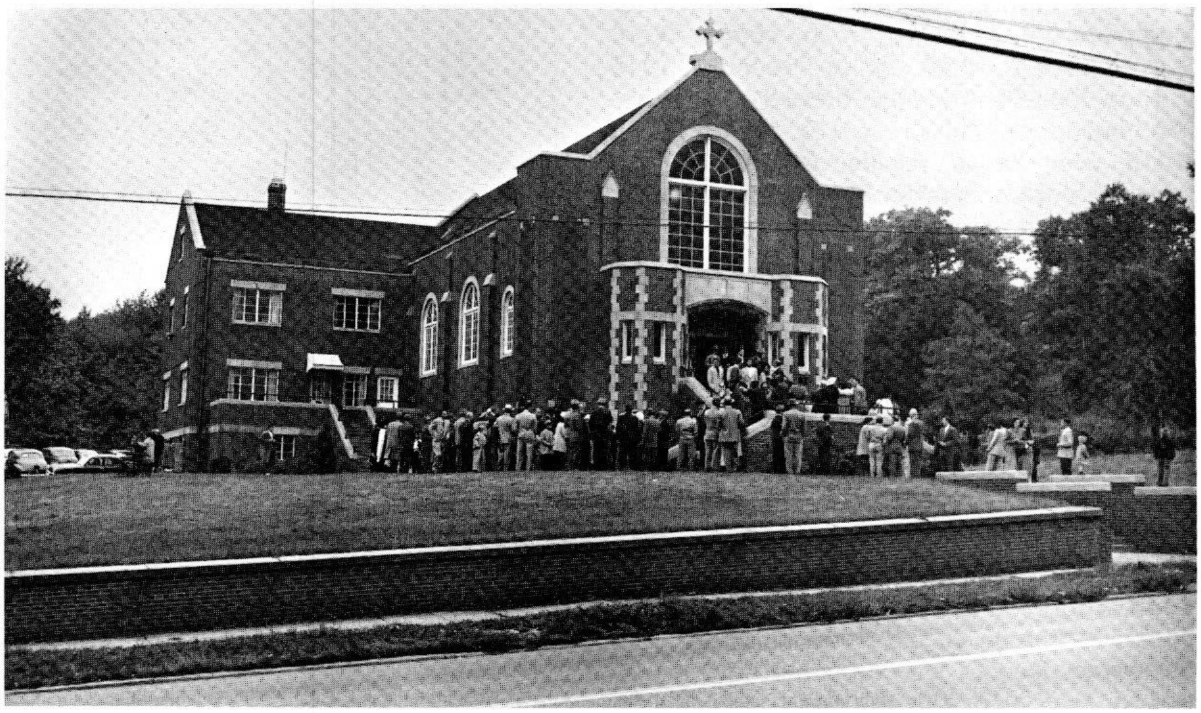
1. Akron

SAINT JOSEPH

600 West Exchange Street, 44302
Telephone: (216)535-7364

Archimandrite Theophane Wakim





Shortly after the turn of the Century, those who were later to become founders of St. Joseph's Parish began arriving in Akron principally from the towns of Saghbeen and Kirbet Anafar, in the neighborhood of Zahle, Lebanon. They remained without regular religious services of their own until 1914. In that year, the Syrian-Lebanese community obtained permission to hold services in the chapel of St. Bernard's Roman Rite Church in downtown Akron. Still without a resident pastor, the Melkites of Akron were served

only by an occasional visiting priest.

In 1915 the Syrian Lebanese community – Melkite, Orthodox and Maronite – joined forces to purchase a former Evangelical church at the corner of Locust Street and Wooster Avenue. They began the necessary alterations and then set about to find a priest to serve it. They soon learned that a Melkite priest was in Montreal, taking part in the International Eucharistic Congress being held in that city. The members of the Community invited that priest, Archimandrite Malatios Hajjar, to serve their new church. On his acceptance, they petitioned Bishop John P. Farrelly of Cleveland to establish St. Joseph's Parish. The Bishop consented to the erection of the parish and appointed Father Hajjar as its first pastor.

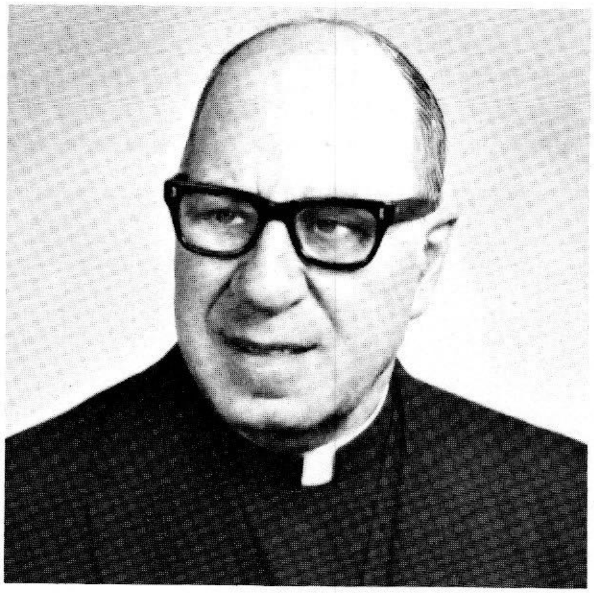
The new pastor's first concern was to complete the renovation of the church. Work was quickly finished and in December 1915 Bishop Farrelly solemnly blessed the edifice. Archimandrite Hajjar served St. Joseph's until 1919, when he was recalled to Lebanon. For some months thereafter the parish was without a resident pastor.

On March 27, 1920, Father Agapios Riashi was assigned to Akron. He served St. Joseph's Parish for twenty years until 1940, when he was transferred to Detroit, Michigan. Father Raphael Riashi served for a few months as interim pastor. Later in the year Archbishop Joseph Schrembs of Cleveland appointed Archimandrite Paul K. Malouf as third pastor of St. Joseph's.



Archimandrite Paul K. Malouf

THE PRESENT CHURCH: On April 27, 1943, a tornado hit the city of Akron and St. Joseph's Church, an old frame structure, was destroyed. Due to wartime conditions it was not for two years that the parish was able to purchase land for a new church. Services were temporarily held in Our Lady of the Cedars Maronite Church. Finally the Parish acquired a large site at West Exchange Street and Rhodes Avenue, on one of the most beautiful hills in the city. The ground-breaking ceremony was conducted on Sunday, February 24, 1946, and work on the new church commenced the next day.



Archimandrite Theophane Wakim

Six months later, on Sunday 25, the Rt. Rev. Edward B. Conry, Dean of Akron and Summit County, officiated at the laying of the cornerstone for the new structure. The church was completed in December of 1947, and the first Divine Liturgy offered there on Christmas Day. The church was solemnly dedicated on May 2, 1948, by Archbishop Edward F. Hoban of Cleveland.

The next year Archimandrite Malouf was joined at St. Joseph's by Father Theophane Wakim. Father Wakim served as assistant pastor until 1950 when he was named pastor upon the resignation of Archimandrite Malouf. Father Malouf continued to live in the Akron area until his death on August 24, 1965 at the age of 92.

1963 and 1964 were eventful years for St. Joseph's. In May 1963 its pastor, Father Wakim, was elevated to the rank of Archimandrite. The next year the parish celebrated the fiftieth anniversary of its initial organization. The sanctuary was remodeled along more traditional Byzantine lines and the parish prepared to host the fifth annual convention of the Melkite Association of North America. The hard work of the convention committee, under the direction of Kareem T. Salem, Floyd Azar and Henry Kalial, and the presence of the distinguished patriarchal largate, Archbishop George Hakim of Galilee, made the affair a truly memorable one.

2. Brooklyn

SAINT ELIAS

8023 Memphis Avenue, 44109
Telephone: (216)661-1155

Archimandrite Ignatius Ghattas



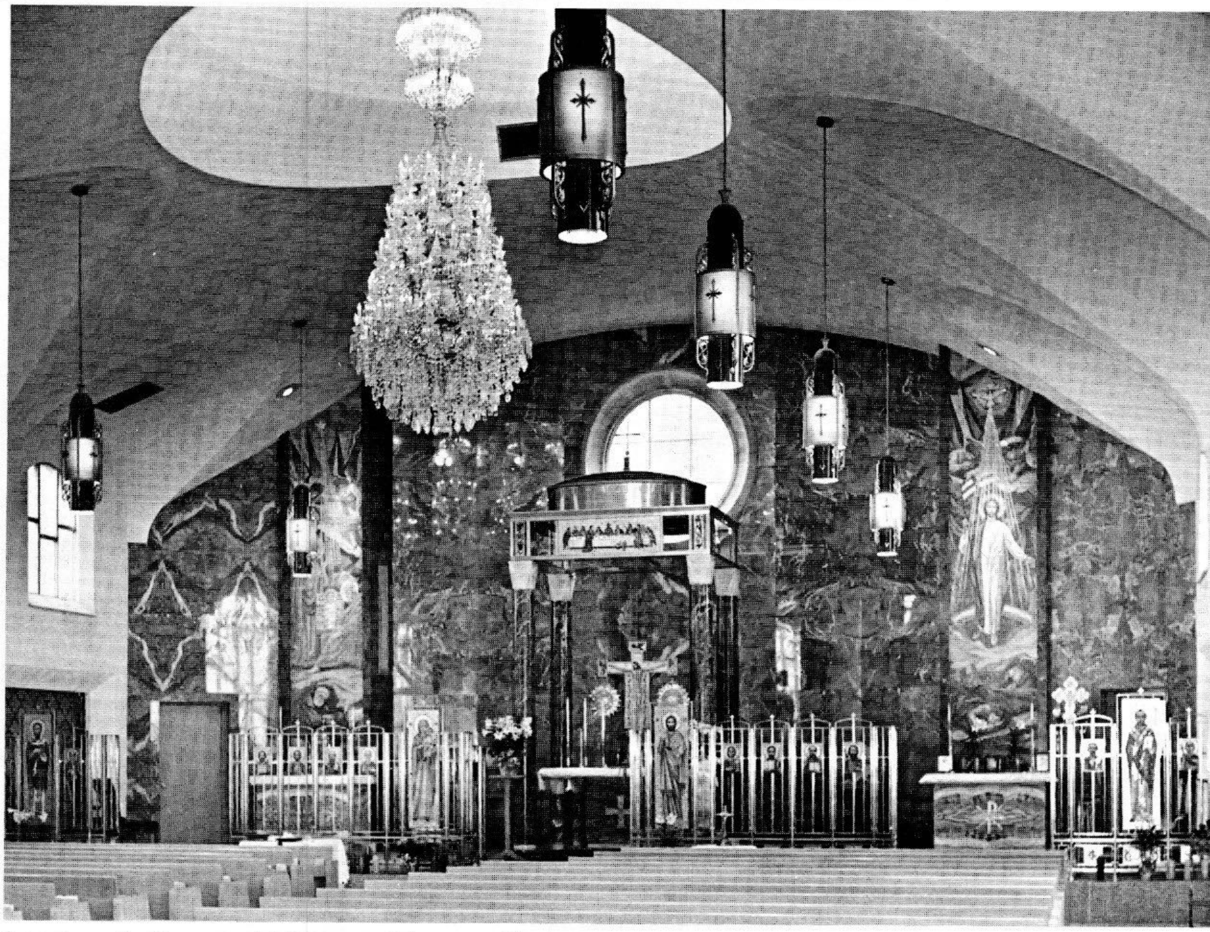
Near the turn of the century, a handful of Christian immigrants from the Near East became part of the Cleveland community. In December 1901, Father Basil Marsha, a Basilian Salvatorian from Zahle, visited Cleveland. He joined these few people who were determined that their rite would not be lost in this New World after having survived for hundreds of years in the Old. The first Liturgy was offered on Christmas Day, 1901, in a chapel at Saint Joseph's Church at East 23rd and Woodland Avenue.

The Melkites in Cleveland were determined, however, to have a parish of their own. In 1903 the Saint George Society was formed, with Salim Caraboolad as president, to make that dream a reality. From 1901 until 1903 the Community continued to hold services at Saint Joseph's. Then in 1903 the chapel of Saint John's Cathedral was made available to the Melkites. Not yet an officially constituted parish, the Melkite community continued to worship at Saint John's until 1906.

Records indicate that Father Marsha spent 1904 and 1905 in traveling throughout the United States and Canada. During that time the spiritual needs of Cleveland's Melkites were cared for by Father Abraham Istephan of Jennin, Syria.

In 1906, Bishop Ignatius Horstmann officially established the Melkite parish of Cleveland and named Father Marsha its first pastor. The first floor of a building at 2231 East 9th Street, owned by Joseph Jalylatie, was converted into a chapel. This modest building became the first Melkite church west of New York and the third to be established in America. It was the only church in Cleveland designed to serve the Syrian-Lebanese community.

1907 – THE FIRST CHURCH: A desire for a new and more suitable church was soon in the



hearts of the parishioners. They called a special meeting to discuss definite plans and the search for suitable property was on. On November 5, 1907, Father Marsha and the parish trustees, Elias Beshara, Kalil Tuma Hajj Farah, Najeeb Habeeb Shaker Kassouf and Abdullah Aftoora, purchased two houses on Webster Avenue (1225 and 1227). One was to serve as a rectory and the other was remodeled to serve as a church. Total purchase price was $3,900. $200 was spent remodeling the building. In April 1908, the newly renovated church was dedicated by Bishop John Farrelly.

The Melkite parish had gone under many names since 1901. Father Marsha had first called it "the church of the Syrian Catholics". Another time he referred to it as "The Church of the Savior for the Syrian Catholics". When the church was established as a parish on the East 9th Street site, it was called "The Church of Saint Basil for the Syrian Catholics". Shortly after the dedication of the Webster Avenue church, the parishioners assembled to choose a patron. Many had a preference for Saint George, but as the majority were from Zahle and Khirbet Kanafer (where each city had a church dedicated to Saint Elias), the parishioners decided to choose the Prophet Elias as their patron and in 1908 the edifice became officially known as the Church of Saint Elias.

FATHER MUFLEH – SECOND PASTOR: In July 1921, the parish welcomed the first Melkite bishop to visit America, Metropolitan Maximos Sayegh of Tyre (later Patriarch Maximos IV). Father Marsha took the opportunity of Metropolitan Maximos' visit to offer his resignation as pastor of Saint Elias'. In October 1921 Father Marsha returned to his homeland.

At the time of Father Marsha's resignation, Father Malatios Mufleh, B.S., was also visiting Cleveland, where he had relatives. When the parishioners expressed their eagerness to have him serve the parish, Bishop Joseph Schrembs appointed Father Mufleh as pastor. The new spiritual leader took over his duties on December 4, 1921.

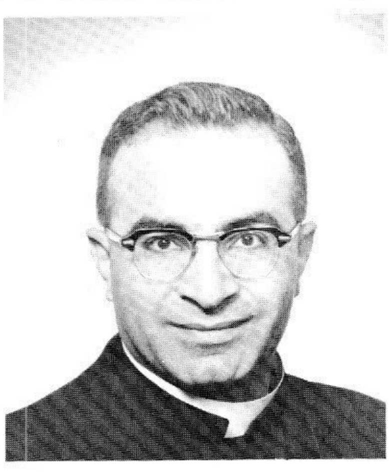
THE SECOND CHURCH – SCRANTON ROAD: Changing conditions around Webster Avenue caused the neighborhood and properties to depreciate greatly. In addition the parishioners had scattered to all parts of the city. Because of these problems it was deemed necessary to relocate in order to more effec-

tively serve this widely dispersed community. Property on West 14th Street was purchased, but after much discussion and at the advice of the bishop the property was sold.

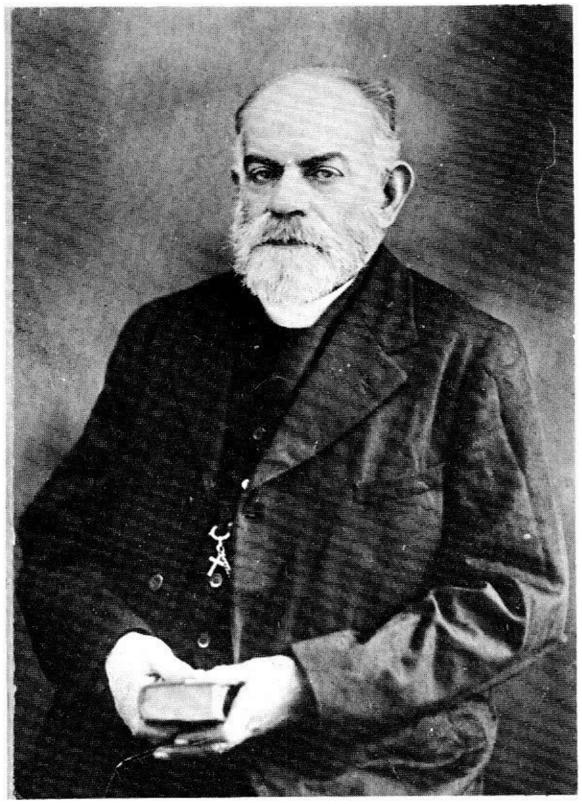
At the corner of Scranton Road and Prame Avenue, property and a church — formerly the South Presbyterian Church — became available. The site was ideally located to serve the parish needs and so in June 1937, the property was purchased for $20,000. The parishioners, under the direction of the late Dr. H. B. Khuri, president of the church committee, cleaned and remodeled the church. On February 27, 1938, Bishop Schrembs dedicated the church and presided at the Divine Liturgy which followed. The parishioners continued to work with zeal and enthusiasm and within a few years the mortgage was burned.

Because of many circumstances which followed the war, Saint Elias' Parish was back in debt. Then in 1952, Archimandrite Nicholas Borkhoche, Superior General of the Basilian Salvatorian Order, visited Cleveland. Realizing the needs of the parish, he suggested that an assistant be appointed to help carry the burden of administration. In line with this suggestion Archbishop Edward F. Hoban wrote to Rome requesting that a young priest be sent to Saint Elias'. Soon after, Father Ignatius Ghattas, B.S., was summoned to serve the people of Cleveland.

The superiors of his Order and the Melkite hierarchy now planned to show their esteem to Father Mufleh in recognition for



Archimandrite Ignatius Ghattas



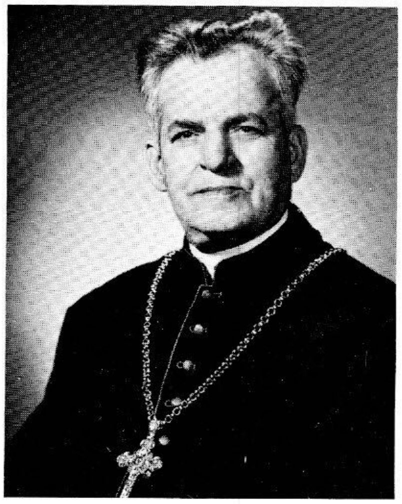
The Rev. Basil Marsha

the many years he had devoted to the Melkites of Cleveland. And so it was that on January 25, 1953, Father Mufleh was elevated to the dignity of archimandrite by his superior general, Archimandrite Borkhoche, in the presence of Archbishop Hoban and the parishioners of Saint Elias' Church. The ceremony was highlighted by the first appearance of the newly formed choir organized by Father Ghattas for the occasion.

Two days later the community learned of the death of Father Basil Shaheen, B.S., pastor of Saint Ann's parish in New London, Connecticut. Archimandrite Mufleh was then temporarily assigned to Saint Ann's where he served until April 1954, when he returned to Cleveland.

After his return from New London, Archimandrite Mufleh had requested that the responsibilities of the parish be placed on what he termed "younger, stronger shoulders". Accordingly on February 19, 1955, Archbishop Hoban named Father Ghattas as associate pastor, with full authority and responsibility for the administration of the parish.

FIRST MELKITE CONVENTION: By 1958 the original handful of parishioners had grown



Archimandrite Malatios Mufleh

into an active and closely knit community numbering some three hundred families. As the time of the fiftieth anniversary of the first church drew near, plans were formulated for the jubilee celebration. Father Ghattas decided to invite Melkites from all over the country to join in the festivities. In this way the First Melkite Convention was born. The foresight and initiative of this venture does credit to Father Ghattas, the Convention Committee and Saint Elias' Parish. From this fledgling convention sprung the Melkite Association of North America, now in its 12th year. Archimandrite Saba Youakim, Superior General of the Basilian Salvatorian Order, officiated at the convention Liturgies. Entertainment at the event was highlighted by the appearance of Danny Thomas.

THIRD CHURCH - MEMPHIS AVENUE: As it became evident that the Scranton Road church was in great need of remodeling and that the parishioners were scattered more than ever throughout the Greater Cleveland area, a move to a new location became imperative. After a number of meetings with Auxiliary Bishop John Krol, permission was granted to buy a parcel of land in the suburb of Brooklyn, Ohio. On June 29, 1961, the land was purchased for $17,500. A few months later – in October – permission was given to proceed with preliminary plans to erect a church on the site.

On October 21, 1962, the church on Scranton Road was sold for $62,500 with the understanding that it would be vacated within six months. On April 21, 1963, the Divine Liturgy was offered for the last time in the old church. Thereafter, thanks to the kindness of Mayor John M. Coyne and the city officials of Brooklyn, the Brooklyn Recreation Hall, just 100 feet from the new church site, was used as a temporary place of worship. On June 2, 1963, ground was broken for the new church and construction began shortly thereafter.

On July 4, 1964, the parish was shocked to hear the sad news that Archimandrite Mufleh had passed away. While in Akron attending the fifth National Melkite Convention, Father Malatios became ill and was rushed to the hospital where he died. On July 7 the funeral was held from Saint John's Cathedral, Cleveland. The Most Rev. George Hakim, Archbishop of Nazareth and all Galilee, who had been patriarchal legate at the convention, officiated together with the Melkite clergy of America. A few days later Archimandrite Mufleh was to have celebrated the fiftieth anniversary of his priestly ordination and the completion of forty-three years of service to Saint Elias' parish.

On August 30, 1964, Bishop John F. Wealon laid the cornerstone for the new church. The altar was installed soon after and the first Liturgy was offered there on November 15, 1964. The completed church was solemnly dedicated on May 2, 1965, by Bishop Clarence G. Issenman of Cleveland, who enthusiastically accepted the suggestion of Father Ghattas and performed the entire ceremony in the Byzantine rite.

In 1969, Father Ghattas extended the spiritual activities of Saint Elias parish to the other side of Cleveland where a sizeable group of parishioners lived at some distance from the church. The Liturgy is offered regularly in the homes of the area and plans are under way for a mission chapel to be erected soon to serve this community. Other projects under discussion for Saint Elias' Parish are an apartment complex for the elderly parishioners and a community center.

Most recent event in the history of the parish was the elevation of Father Ghattas to the rank of archimandrite. The ceremony was conducted by Archbishop Tawil on Sunday, January 11, 1970, and proved a fitting tribute to Father Ghattas' work for the Melkites of the Cleveland area.

PENNSYLVANIA

1. Scranton

SAINT JOSEPH

130 North Cabrini Avenue, 18504
Telephone: (717)343-6092

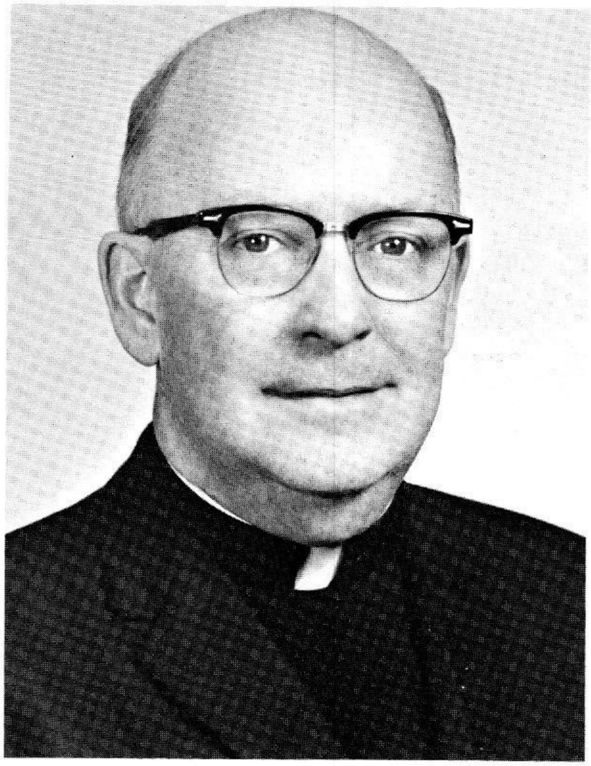
The Rev. William J. Egan



St. Joseph's parish began its history about the year 1898 when the first immigrants from the Near East arrived in the Scranton area. For the first few years the Melkites among them had no church of their own. Occasionally a Melkite priest would visit the community and offer the Liturgy in a home or a vacant store. The first priest to serve the Melkites of Scranton on a semi-regular basis was Father Joseph Simon, B.S., the first pastor of St. Joseph's, Lawrence, Mass. With Father Simon a regular visitor to the city, the Melkite community purchased a house on Chestnut Street, the site of the present church. There Father Simon and Father Zoghby, a Maronite priest, offered the Liturgy for their respective congregations.

In 1908, the parish was officially established and the first resident priest, Father Thomas Fayad, was appointed. Under Father Fayad's direction, the present church and rectory were constructed. Both structures were dedicated on April 10, 1910.

Father Fayad remained at St. Joseph's until 1924, when he was succeeded by Father Athanasius Simon. Father Simon's pastorate was marked by the Great Depression which left the parish in serious financial difficulty. The Auditing and Budget Committee found it necessary to go from door to door soliciting funds from parishioners and friends; thus the church managed to stay open.



The Rev. William Egan

Father Simon died in 1935 and was succeeded by Father Paul Sion. Father Sion experienced difficulties in the parish and remained in Scranton for only three years. The parishioners were unsuccessful in their efforts to obtain another Melkite priest and so the bishop of Scranton appointed a Latin rite priest, Father James R. Reilly, as administrator.

For the next few years a series of Roman Catholic priests administered the parish: Fathers Conrad Aleckna, C.P. (1939-1942), Nilus McAndrew, C.P. (1942-1943), and Salvatore Florey (1943). In 1944, Bishop Hafey of Scranton appointed Father Joseph McGowan as administrator of the parish. Father McGowan, who served at the same time as director of diocesan cemeteries, remained at St. Joseph's for seven years. In 1951, Bishop Hafey appointed Father McGowan pastor of St. Catherine's parish, Moscow, Pa., and transferred Father William J. Egan to St. Joseph's.

Father Egan's arrival heralded a reawakening of parish life. He reorganized the church choir and formed the Knights of the Altar to assist at the liturgical services. He reactivated the parish school of religion, organizing it into an official unit of the Confraternity of Christian Doctrine. Many improvements in the physical structure of the church were made as well. A new sacristy was furnished, stained glass windows were installed and new altars were erected in the sanctuary.

Since Father Sion's departure in 1938, the Latin rite had been in use at St. Joseph's. However, when the Melkite Exarchate was established in the spring of 1966, Father Egan graciously offered to remain at St. Joseph's and set about learning the Byzantine Liturgy. Bishop Najmy obtained permission for Father Egan to use the Byzantine rite and provided him with the necessary books and vestments. On January 15, 1967, Father Egan reestablished the Byzantine rite at St. Joseph's.

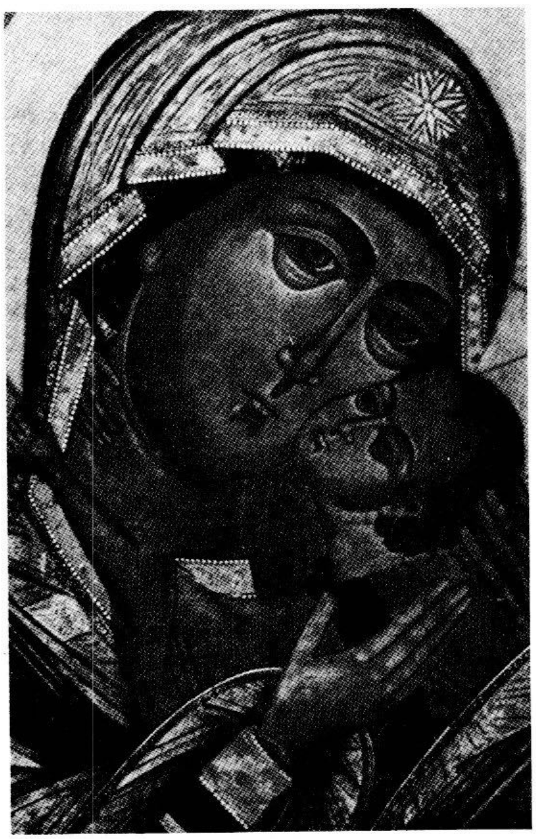
In 1968-69, Fr. Egan undertook the remodeling of the church structure. The exterior was renewed and the interior totally redesigned in conformity with the Byzantine liturgical requirements. St. Joseph's stands today as one of the most beautiful churches in the exarchate.

2. Shenandoah

OUR LADY OF MERCY

9 Southwest Street, 17976
Telephone: (717)462-1661

The Rev. Lawrence Karam



The smallest parish in the exarchate is found in one of the lovliest areas in the northeast. The city of Shenandoah is nestled in the mountains of Pennsylvania reminiscent of many a European village. Dotted with the domes of its many Byzantine churches, Shenandoah was the site of the first Byzantine Catholic church in America, founded by the Ukranian, Father Ivan Volansky in the last century.

The Melkites did not have a congregation in Shenandoah until 1915 when Father Paul Sion organized the community there. Property was purchased and the small church which still stands there was erected. Father Paul then began to expand his horizon. He conducted services monthly at Ss. Philip and James Church in Philipsburg, New Jersey, and also at St. Anthony's Church in Easton, Pennsylvania, beginning in 1917.

Father Sion served in Shenandoah until 1924 when he was replaced by Father Philip Sayegh. Father Sayegh was to remain at Our Lady of Mercy for twenty-three years, until his death in 1947.

After the loss of Father Sayegh, the church was unattended for one year. Then the present pastor, Father Lawrence Karam, a priest of the Chouerite order came to Shenandoah where he has remained.

RHODE ISLAND

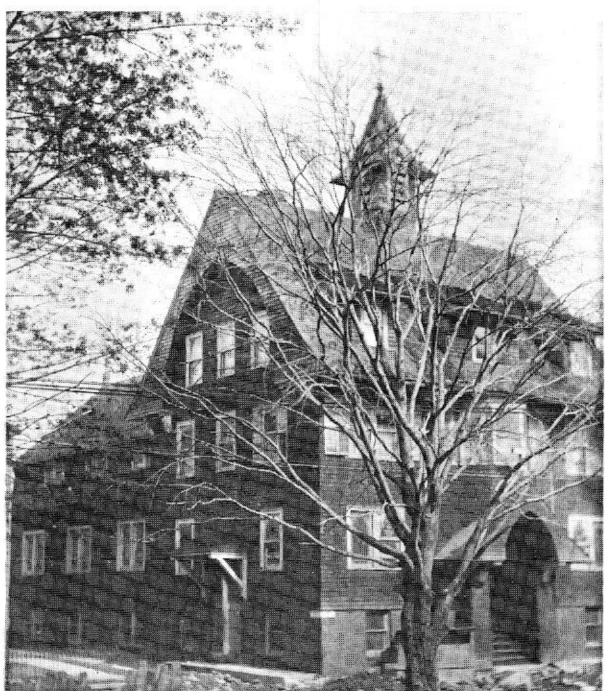
1. Central Falls

SAINT BASIL THE GREAT

111 Cross Street, 02863
Telephone: (401)722-1345

The Rev. Peter Capucci

The Rev. Joseph Haggar

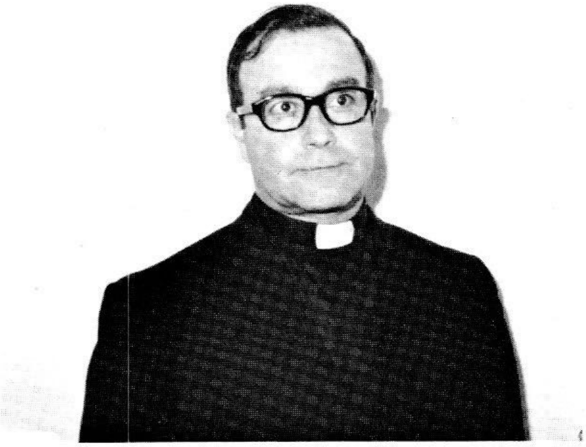


As the number of Syrian immigrants in Central Falls and Pawtucket increased after the turn of the century and their economic condition became more stable, the members of the Syrian community felt the need of a church of their own rite. In 1908, they learned that the Rev. Ananias Boury of the Basilian Chouerite Order was visiting the United States. They approached Bishop Matthew Harkins of the Providence Diocese and asked if Father Boury could be allowed to remain in their midst. The bishop consented and Father Boury began offering the Liturgy for the Melkites of Central Falls in Saint Joseph's Polish Church.

In time the members of the community laid plans to build a church of their own. A fund-raising drive was launched and a lot was purchased on Broad Street in Central Falls, the present site of the church. Bishop Harkins officiated at the cornerstone-laying ceremony early in 1910, and returned in October of that year to dedicate the newly completed church.

Father Boury was to serve the parish for nine more years. In November 1919 he was succeeded by the Rev. Timothy Jock, a priest of the Basilian Aleppian Order. In 1921, Father Jock established the first parochial school in any Melkite parish in the United States. Besides learning the usual subjects, the pupils studied Arabic each day with Father Jock. Many parishioners still remember the first formation they received in Saint Basil's School under Father Jock's watchful eye — and firm hand. At the height of its growth the school enrollment numbered 156 students. During the depression the school, which had been conducted in the church hall, was forced to close.

THIRD PASTOR — RT. REV. JUSTIN NAJMY: In 1947, Father Jock was stricken with a serious illness. It happened that another Melkite priest was in Rhode Island at the time, Archimandrite Justin Najmy, B.A., who was visiting relatives. Bishop Francis P. Keough of Providence named Father Najmy as administrator.



The Rev. Peter Capucci

Father Jock passed away early in 1948, and the new Bishop of Providence, the Most Rev. Russell J. McVinney, appointed Archimandrite Najmy as pastor. A member of the Basilian Aleppian Order, he had held many important positions during his priestly ministry and had been superior of the Monastery of Deir es-Shier in Lebanon before coming to the United States.

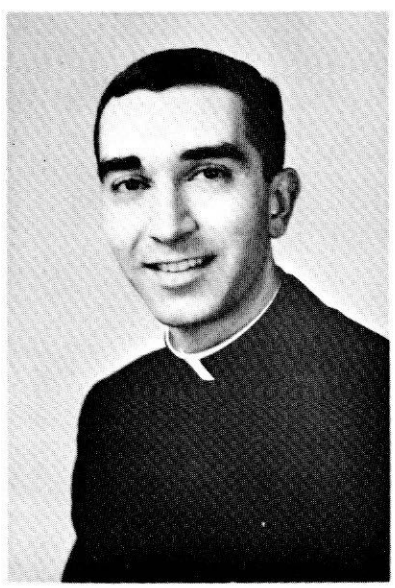
Soon after becoming pastor, Father Najmy reactivated the parish societies, formed a choir, and turned his thoughts toward renovating the Central Falls church, a project that would not be realized for a number of years. Finally in 1958 the interior of the church was extensively remodeled. Archimandrite Najmy, who had celebrated the twenty-fifth anniversary of his ordination to the priesthood in 1951, replaced the old altar with a new oak Table surmounted by an imposing canopy and also installed a new iconostasis.

In 1962, at Father Najmy's invitation, the fourth annual convention of the Melkite Association of North America was held in Rhode Island. The convention, under the direction of the general chairman, Mr. Samuel J. Kanakry, proved to be the most successful thus far. The Most Rev. John Bassoul, newly consecrated Archbishop of Homs, Hama and Yabroud, was patriarchal legate to the convention.

Since its construction in 1910 the parish building on Broad Street had housed both the church and the rectory. In 1964, Archimandrite Najmy negotiated the purchase of a spacious brick home on Cross Street to serve as a parish house. The former apartment in the church was later renovated to serve as classrooms for the parish school of religion.

1966 — MOMENTOUS YEAR: Archimandrite Najmy served the Melkites of Central Falls and Woonsocket until the spring of 1966, when he was named titular Bishop of Augustopolis in Phrygia and First Exarch for the Melkites in the United States. On May 29, Pentecost Sunday, he was consecrated in Holy Cross Cathedral, Boston, by Metropolitan Athanasios Toutoundji of Aleppo, Archbishop George Hakim of Galilee, and Archbishop Paul Ashkar of Lattakieh. One week later he was installed in his own cathedral in Roslindale, Massachusetts.

Bishop Najmy's first official act was to name his own replacement in the Rhode Island parishes. He appointed the Rev. Nicholas Abraham, B.S., of the Salvation Fathers in Methuen, Massachusetts, as temporary administrator until the arrival of the new pastor from the Basilian Aleppian Monastery in Lebanon. Bishop Najmy knew well, however,



The Rev. Joseph Haggar

that Central Falls and Woonsocket needed more than one priest. And so he assigned the Rev. Joseph S. Haggar, who had been ordained to the priesthood only a few months before, as assistant pastor of the Rhode Island churches.

On Sunday, October 30, 1966, the Rev. Peter Cappuci, B.A., arrived to assume his duties as fourth pastor of Rhode Island's Melkite community. Before coming to America, Father Cappuci had been vice-rector of Holy Savior Seminary, the Basilian Aleppian training center in Sarba, Lebanon. Father Abraham was reassigned to Miami, Florida to begin the work of forming the Melkite community there into a parish.

Recently, the priests and parishioners have initiated inquiries into the possibility of replacing the old church with a newer, more servicable structure. No definite plans have been made as yet. however.



The Rev. Ananias Boury



Patriarch Maximos IV visits St. Basil's in the company of its third pastor, Archimandrite Justin Najmy(r).

2. Woonsocket

SAINT ELIAS



Hamilton & Jackson Streets, 02895
Served from Central Falls

The Melkites in Central Falls had been served since 1908, and soon after had obtained a church of their own. In the 1920's a sizeable group of Melkites had settled in Woonsocket, then the better part of an hour's drive from the Central Falls church. Father Timothy Jock, the second pastor of Saint Basil's determined to provide for these people also.

He obtained a parcel of land in a residential section of Woonsocket and in 1931 established a mission parish there. He constructed a church without the knowledge of the bishop of Rhode Island, simply considering this as an extension of his parish ministry. Saint Elias' then appeared full grown before the bishop had any idea of its birth.

Since that time Saint Elias' has been served by the priests of Central Falls: first Father Jock, then Father Najmy, and now Father Capucci and Father Haggar. In the past year the church was redecorated and plans drawn up for its refurnishing.



Two former pastors of Saint Elias': Father Timothy Jock, founder, and Father Justin Najmy.

WISCONSIN

Milwaukee

SAINT GEORGE

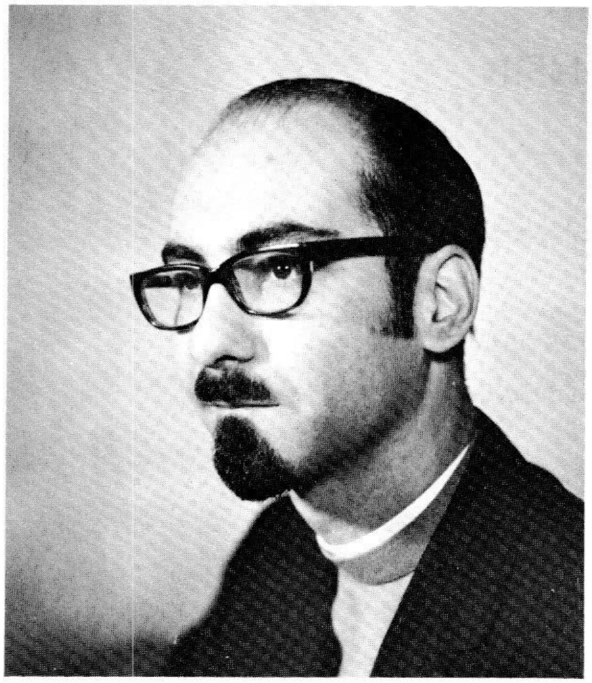
1617 West State Street, 53233
Telephone: (414)342-1543

The Rev. Ronald Golini



The first Syrians and Lebanese seem to have arrived in the Milwaukee area in 1895. The majority were from Ain Bourdie, a small village one mile from Baalbek. Others were natives of Zahleh, Jerusalem and other points in the Near East. By 1910, their number had increased to five hundred. Today that number has doubled, but the community is widely scattered throughout the surrounding area.

For the first few years the members of the Syrian-Lebanese community remained without a priest of their own rite. The first Melkite priest to serve this community was Father Timothy Jock, who was appointed their pastor in 1911 by Archbishop Sebastian G. Messmer of Milwaukee. Eager to secure their own place of worship, the congregation found an unused dance hall at 627 West State Street which they began using as a church. However in 1914, compelled by other circum-



The Rev. Ronald Golini

stances, Father Jock submitted his resignation and left the city. For almost one year the parish was without a resident priest.

On March 15, 1915, Father Anthony J. Aneed arrived in Milwaukee and assumed the leadership of the struggling congregation. Realizing that the facility at Seventh and State Streets was unsuitable for worship, Father Aneed made plans to construct a church for the community. With the cooperation and assistance of Archbishop Messmer, the plans were realized. A site at 1615 West State Street was purchased and a church erected there in honor of Saint George. The cornerstone laying ceremony was held on Sunday, September 30, 1917, and the new church was dedicated on December 23 that same year.

FURTHER DEVELOPMENTS: In June 1921, Father Aneed left Milwaukee for New London, Connecticut, where he was to found Saint Ann's Parish. He was succeeded by Father Peter Nahas, the third pastor of Saint George's, who remained at this post until November 21, 1926. With his departure, the parish was again without a priest. In May 1927, Archimandrite Joseph Kandalaft, B.S., arrived to assume the pastorate. He remained in Milwaukee until May of 1934, when he was succeeded by Father Raphael Gedah, B.S., former pastor of Saint Nicholas' Parish, Rochester, New York.

Father Gedah's pastorate was the longest in the history of the parish, lasting for almost thirty years. On September 6, 1961, Father Gedah was joined by Father John J.K. Nasser, B.S., who arrived from Lebanon to assume the duties of assistant pastor. On March 25, 1963, Father Gedah retired from the active ministry and took up his residence at Holy Savior Mission House in Methuen, Mass. At the same time Archbishop William E. Cousins of Milwaukee appointed Father Nasser as administrator of the parish.

During Father Nasser's years at Saint George's, the rectory and parish hall were restored and modernized. Some work was done in the church as well but the condition of the church ceiling was such that extensive repairs became necessary. The church was closed in May of 1966, and from that time all divine services were held in the parish hall. Under Father Nasser, who was named pastor by Bishop Najmy in August 1966, the work in the church was completed and the church was restored to use.

In August 1967, Father Nasser was reassigned to Our Lady of the Cedars' Church in Manchester, N.H. He was succeeded at Saint George's by the Rev. John Orlowsky, an American-born priest who had studied and served in the Middle East for a number of years, part of that time as secretary to Archbishop George Hakim of Galilee. Then Abp. Hakim recalled Fr. John to the Middle East in 1968 when he became patriarch. His place was filled at St. George by Fr. Elias Njam who served the community until September, 1970.

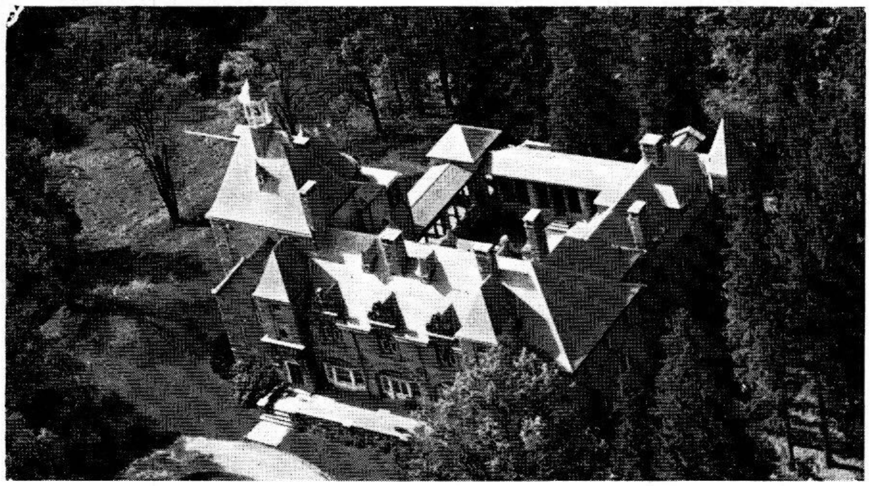
Since that date the parish has been served by the present administrator, Father Ronald Golini who came to Milwaukee from Washington, D.C. where he helped organize the Holy Transfiguration mission. Since his arrival in Milwaukee, Father Golini has renovated the church, reorganized the choir, and provided other needed parish services. St. George once more takes its place as one of the more active parishes in the Exarchate.

OTHER INSTITUTIONS

1. St. Basil's Seminary

30 East Street
Methuen, Mass. 01844
Telephone: (617)683-2471

The Very Rev. Solomon Makoul, Rector
Archimandrite Nicholas Borkhoche, Religious Superior
The Rev. Peter Hajjar, Economos
Archimandrite Oreste Kerame



The need for an American-born and American-trained clergy to preserve the traditions of the Eastern Churches in America was noted many years ago. The forward-looking Superior General of the Basilian Salvatorian Order, Archimandrite Nicholas Borkhoche, first formulated the idea for an Eastern rite seminary in America as far back as 1934. In the summer of 1938 Archimandrite Borhoche, on a visit to Rome, laid his idea before Eugene Cardinal Tisserant, then secretary of the Sacred Congregation for the Oriental Churches, and to Pope Pius XI. The pope blessed the idea and empowered Archimandrite Borkhoche to make a canonical visitation to the United States to help realize his project. Unfortunately the outbreak of World War II forced Father Borkhoche to cancel his visit and his plans had to be abandoned.

At the conclusion of the war, the problem became even more acute. Many Melkite and Maronite boys studying for the priesthood adopted the Latin rite as there was no place in America for them to be trained in their own traditions. The idea of an American seminary was broached once more, this time by the Melkite patriarch, Maximos IV. The project was confided to Economos Elias Skaff, then pastor of the Church of St. Julien le Pauvre in Paris. In May 1947, Economos Skaff visited the United States, with the object of promoting vocations among American Melkites. Archbishop Thomas E. Molloy of Brooklyn promised to make his diocesan seminary available to the Melkites. Unfortunately this project too did not materialize.

In 1950 Archimandrite Borkhoche was again Superior General of his Order. He presented his idea to the Holy See once more and it was again approved. The project of an American seminary for the Eastern rites was entrusted to the Basilian Salvatorian Fathers

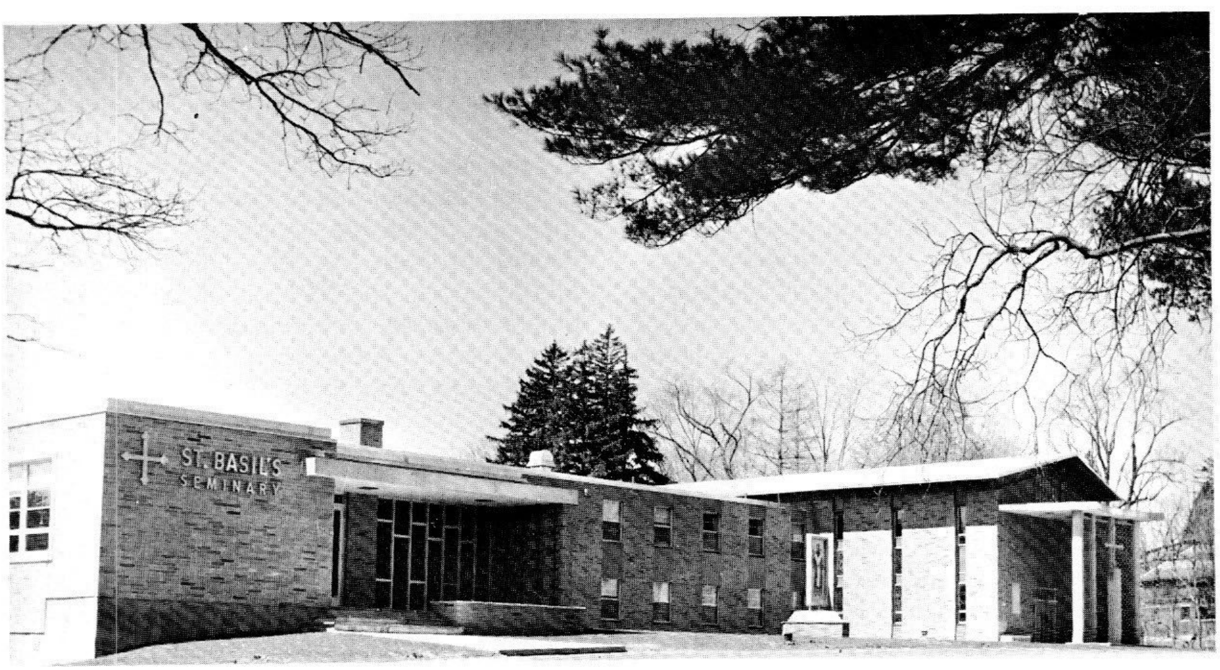
and in 1952 Archimandrite Borkhoche visited the United States to put his plan into operation.

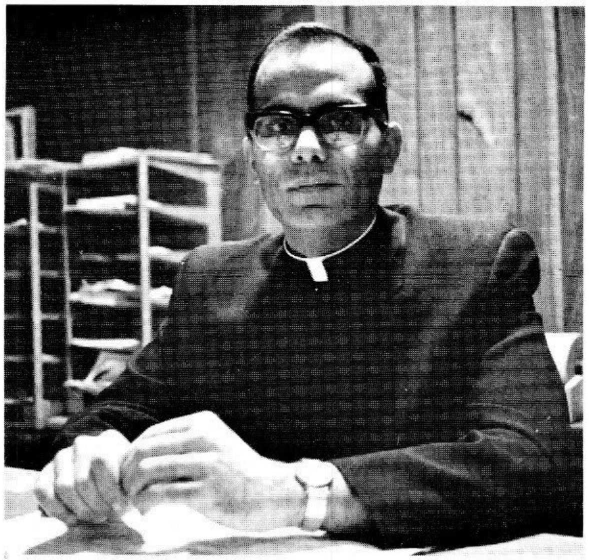
PURCHASE OF THE METHUEN SITE: While in the United States Father Borkhoche began visiting possible sites for the foundation. A legal corporation was formed, headed by Protosynkellos Eftimios Saba, Regional Superior of the Basilian Salvatorian Fathers in America, and Archimandrite Peter Abouzeid, pastor of St. Joseph's Church, Lawrence, Mass. The corporation located a likely site in the Tenny estate, a 56-acre plot in Methuen Mass. With the approval of Archbishop Richard J. Cushing of Boston, the Salvatorian Fathers purchased the estate on May 4, 1963.

Archimandrite Borkhoche then appointed Father John Jadaa, as superior of the new foundation. On October 21, 1953, Father Jadaa arrived in the United States accompanied by Father Nicholas Abraham, vice-superior, Father Lucien Malouf, procurator, and Brother Polycarp Nassif. The four took posession of the estate and began tranforming it into quarters suitable for the new seminary. They were soon joined by Brother Michel Zammar who came to Methuen to help ready



Archimandrite Nicholas Borkhoche





The Rev. Solomon Makoul

the old estate for occupancy the following September. On May 30, 1954, Archbishop Cushing officiated at the dedication ceremonies before a large throng of people from Melkite communities throughout the country.

PLANS FOR A NEW BUILDING: The Seminary opened its doors the following September and began its work of training priests to serve the Eastern rite churches in America. It soon became evident that the former Tenny residence, spacious though it may have seemed, was not large enough to suit the needs of the growing seminary. And so plans were made to construct a new students' building on the property. Archbishop — by then Cardinal — Cushing gave his support to the project and personally launched it with a sizable contribution of his own. Construction of the new building began in September, 1959. Cardinal Cushing presided at the dedication ceremonies one year later, on September 4, 1960. The U-shaped building contains an administration wing, students' living quarters and a spacious chapel. The Tenny dwelling was converted into a residence for the faculty. It has since been turned over to a local civic group for use as a drug rehabilitation center.

In October, 1952, the seminary lost a good friend with the death of Father Frederic Chase, professor of patristic theology at St. John's Seminary, Brighton, Mass. Father Chase, long interested in the Eastern Churches, has amassed a sizable collection of books on the history, liturgy and theology of the Christian East. At his death this library was willed to St. Basil's Seminary, where the 8000-volume Chase Collection remains the seminary library's most valuable acquisition.

SECOND RECTOR — FATHER ELYA: In June of 1963, Father Jadaa, the founder and first rector of St. Basil's, stepped down from that post. He was succeeded by the Very Rev. John A. Elya, professor of moral theology at the seminary since 1959. During Father Elya's term of office three important projects were undertaken. In May, 1964, the seminary sponsored the first of its annual youth rallies for teenagers of the local parishes. The purpose of these rallies has been to stimulate an awareness of their rich eastern tradition in the minds of the youngsters and also to spark an interest in youth activities in those parishes which had not yet provided a suitable program for their young people. The popular rallies have attracted more teenagers each year and have become the focal point of the youngsters' annual activities.

A second important program undertaken under Father Elya was the publication of the "Christ Is Our Life" catechetical series. For many years priests and catechists had felt the need of material that would present the history and liturgy of the Church from an Eastern rite point of view. In 1965, the seminary began publishing this series to help meet the need. Two volumes have been published and have been enthustically received by Byznatine Catholics of all jurisdictions in the United States and Canada.

In the wake of the Ecumenical movement, the seminary became active in the affairs of the Greater Lawrence Council of Churches. Members of the faculty participated in meetings and ecumenical services throughout the area and began sponsoring extensive public programs on the occasion of the Week of Prayer for Christian Unity. Finally in 1965, the seminary organized the Ecumenical Institute, an adult education program designed to acquaint Christians of all Churches and communities with the many

recent developments in Scripture studies, Christian ethics and allied fields. The courses, taught by teams of Catholic and Protestant professors, became a popular annual event on the local scene since their inception.

THIRD RECTOR – FATHER SHASHATY: During his three years in the rector's chair, Father Elya had also been pursuing graduate studies at Boston College. Receiving his Master's Degree in 1966, he decided to relinquish the rectorship and devote his whole time to his doctoral studies. And so in September 1966, the Very Rev. Raymond Shashaty became the third rector of St. Basil's. Father Shashaty was the first priest ordained from the seminary, receiving priestly orders in 1956. At the same time, Father Solomon Makoul, who had been engaged in graduate studies at Ottawa University, arrived to assume the duties of vice-rector and dean of studies.

In 1968, Father Shashaty assumed direction of the Salvatorian Center and Fr. Makoul was made rector of the seminary. He immediately launched into a total reorganization program. Students were temporarily sent to other institutions while this work was undertaken. The completed program is scheduled to be in operation soon.

In the sixteen years since it opened, the seminary has trained many students of various Eastern communities. Seminarians of the Melkite, Maronite, Ruthenian, Ukranian, Russian, and Armenian rites have received all or part of their priestly formation at St. Basil's. Faculty members have included the late Archimandrite Dimitri Nicholas, Archimandrite Borkhoche, present Regional Superior of the Basilian Archimandrite Oreste Kerame, Fathers Addib Bedaoui, Joseph Dagher, Cyril Haddad, Luigi Peano, and Stephen Vergulin. To date thirteen priests have completed their studies at St. Basil's: six for the Melkite Exarchate, four for the Salvatorian Order, and three for the Eparchy of Passaic, New Jersey, while several others did part of their preparation at the Methuen Seminary.

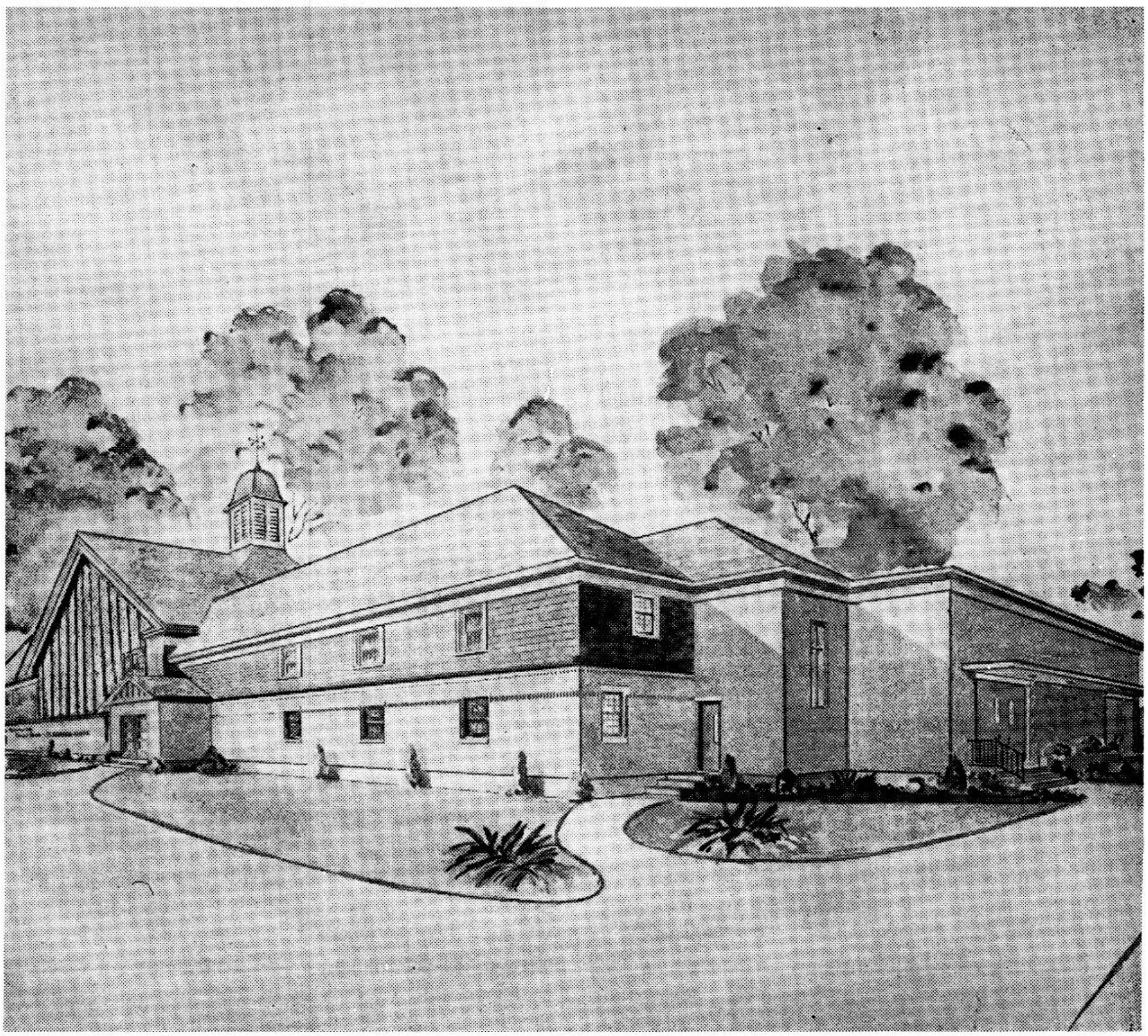


The Liturgy on Dedication Day, 1954.

2. Salvatorian Center
for
Ecumenical Studies and Retreats

East Street
Methuen, Mass. 01844
Telephone: (617)683-2959

The Rev. Raymond Shashaty, Coordinator
The Rev. Joseph Dagher
The Rev. John Abraham

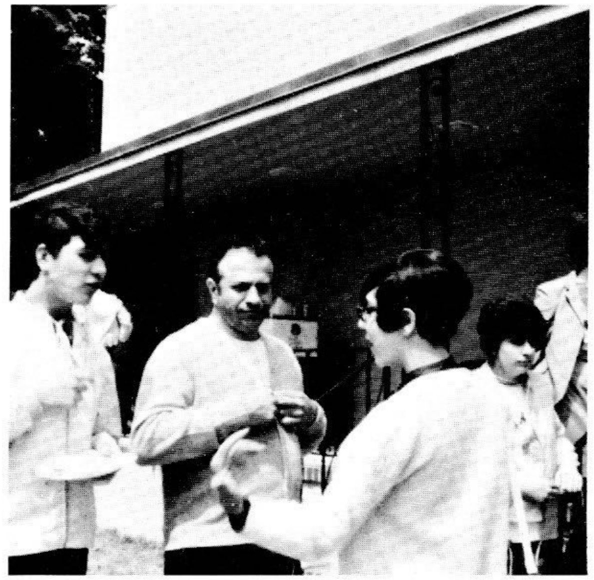


For several years some of the fathers of St. Basil's Seminary had been active in ecumenical activities in the greater Lawrence area. The Seminary had hosted several meetings of the Lawrence Council of Churches and the fathers had participated in inter-faith programs locally. Finally in September, 1965, the Seminary became the center for the Greater Lawrence area's Ecumenical Institute for Religious Studies. Established by the joint efforts of Lawrence Council of Churches and St. Basil's Seminary under Father John Elya, the Institute provided courses designed to broaden religious understanding among members of the local community, Catholic, Protestant and Orthodox. These courses soon became so popular that the Seminary facilities were considered inadequate. Registration had to be limited and many applicants were turned away.

In November, 1966, the newly appointed rector of St. Basil's, Father Raymond Shashaty, embarked on a general development program for the Methuen complex. First on his list was the transformation of a spacious old barn (an original part of the Tenney estate) into a Retreat House-Ecumenical Center. Parish groups from some Melkite and other nearby churches in the New England area expressed great interest in the Retreat Movements. Their needs and the ecumenical need of the immediate area, urged by the growing success and generated by the enthusiasm of the Ecumenical Institute, prompted Father Shashaty to consider gearing the Salvatorian Center to ecumenically oriented programs. The interest and advice of many local clergymen urged the Basilian Salvatorian Fathers to think of gearing the Center's facilities to the vicinity's ecumenical needs and, in fact, consider this to be its predominant function.

The original plans proved to be flexible enough to include these new concepts. The building contains a large lecture hall with seating for over 500 people, several conference rooms, a library-lounge, an interdenominational chapel, and accomodations for over seventy-five occupants.

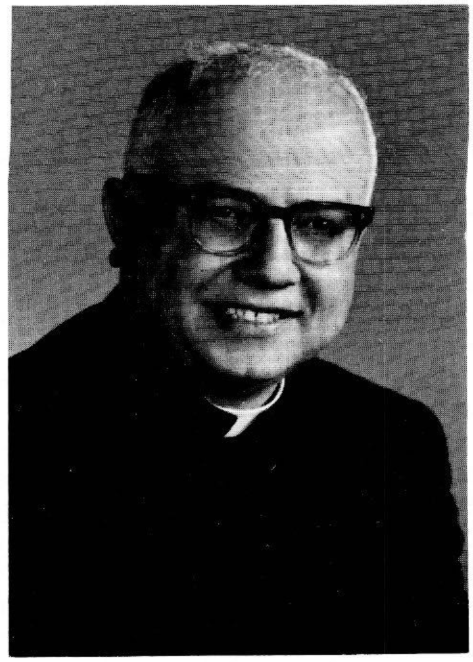
Second of the Center's purposes is to provide Retreat opportunities for people of the Merrimack Valley region. Under the direction of one of the Salvatorian fathers, the Retreat House conducts several different types of programs. "Traditional" retreats are conducted for any church group in accord with its respective religious traditions and theology. "Ecumenical" retreats include participants from different denominations. They are conducted with the usual emphasis on prayer, study and resolution with an added stress on community fellowship and ecumenical cooperation. The Center's retreat facilities are also offered to the Cursillo Movement which has conducted intensive courses in Christian doctrine, calculated to give deeper insights into Christianity and Christian experiences of broader dimensions.



Father Raymond Shashaty at the annual Youth Rally held at the Center.

Finally, the center plans to sponsor an Eastern Rites Educational Forum. This unit, governed by a supervisory board of priests from the various Eastern Churches, will host monthly clergy conferences, meeting to study mutual theological positions and common areas of cooperation, as well as a study-action forum for laymen.

In the future the fathers of the Center hope that additional programs will be added to further the goals set by the National Conference of Catholic Bishops for ecumenical activities. Plans include the formation of a speakers' bureau, guiding parishes and religious communities in maintaining up-to-date libraries of ecumenical material, and encouraging the formation of clergy and laity dialogue groups in the area as well as providing help and guidance to those groups already established. Father Raymond Shashaty is coordinator of the Center while Father Joseph Dagher is conference director, assisted by Father John Abraham.



The Rev. George Dagher



The Rev. John Abraham

3. St. Paul Center

Byzantine Information Bureau

1125 Varnum Street, NE
Washington, D.C. 20017
Telephone: (202) 526-6965

Archpriest Armand Jacopin, Director

The St. Paul Center Byzantine Information Bureau was originally established in 1965 under the auspices of the Society of St. Paul (a secular institute of pontifical right) for the purpose of making the Eastern Christian heritage of the Church better known by Western Christians and thus to help prepare the way for reunion with the Orthodox Churches. Inspired by the role of the Eastern Churches at the Second Vatican Council and following the directives of the Council that Catholics should better know their Eastern brethren, the Center under the direction of its founder, Father Armand J. Jacopin, launched a program of lectures, exhibitions, Divine Liturgies in Roman Catholic Churches and institutions, publications and other public relations work in various media including television. Other activities include the annual Chrysostom Lecture, a choral group composed of religious and seminarians from the Catholic University vicinity, a small but complete library of works on the Eastern Churches and a collection of antique icons and church ornaments.

With the encouragement of the superiors of the Society of St. Paul and under the patronage of such noteworthy prelates as the late Patriarch Maximos IV Sayegh, the late Richard Cardinal Cushing of Boston, Patrick Cardinal O'Boyle of Washington and Lawrence Cardinal Sheehan of Baltimore, the Center became well known throughout the country. In a six year period since its foundation several hundred thousand persons have been contacted, over three hundred Byzantine Divine Liturgies have been celebrated for various groups, over ninety thousand communions have been distributed; and numerous lectures and exhibitions of Byzantine Art have been held in eighteen states. The Center was honored by His Beatitude Patriarch Maximos V Hakim, presently its chief patron, by being requested to distribute news notices and to act



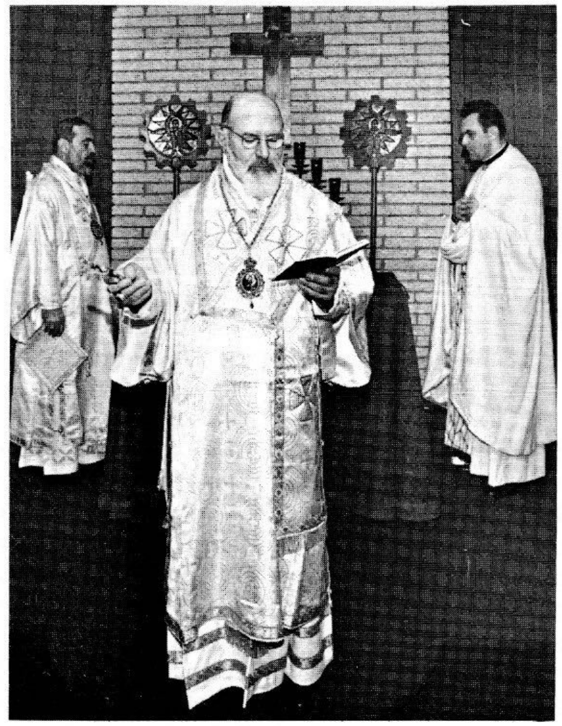
as a sort of United States Press Office for the Patriarchate, circulating Synodal documents and statements of interest to English speaking readers.

In 1967, with the blessing of his superiors, Father Jacopin was released from the Society of St. Paul and formally entered the Byzantine Melkite Church as a priest of the newly founded Melkite Exarchate headed by the late Bishop Justin A. Najmy. Bishop Najmy's kindness and personal encouragement of the work of the Center was nowhere more evident than in his frequent visits to Washington and by his agreement to ordain for the Melkite Exarchate two seminarians who had been associated with the Center as staff assistants since its foundation in 1965, the Rev. Joseph Francavilla and the Rev. Ronald Golini. On March 29, 1968, the ordination to minor orders took place in the small chapel of the St. Paul Center while the diaconate was conferred the following day at the magnificent National Shrine of the Immaculate Conception. Ordination to the priesthood took place on May 26 at the newly completed Melkite Cathedral of the Annunciation in Boston and presently both Fathers Francavilla and Golini are engaged in parish work in the Melkite diocese.

Despite the untimely death of Bishop Najmy in June of 1968, His Beatitude Patriarch Maximos V accompanied by his then vicar in Damascus, Archbishop Joseph Tawil, dedicated the new Chapel of the Holy Cross at the Center on July 17, 1968. The small but impressive chapel contains the largest relic of the Holy and Lifegiving Cross of Our Lord to be found in the United States, a gift some years before by Pope John XXIII. Around this small chapel a new apostolate for the Center emerged – the foundation of a Melkite Greek Catholic parish community for the greater Washington area.



His All Holiness Orthodox Patriarch Athenagoras I greets Father Jacopin at the Phanar, Constantinople.



Patriarch Maximos V and Archbishop Tawil dedicate the Center Chapel, July 17, 1968.

The Melkites of Washington were a very small community, widely scattered in the District, and in the suburban areas of Maryland and Virginia. But slowly more and more of a congregation made use of the new chapel at the Center for services and other activities. The culmination of this work was the formal establishment on January 10, 1971, by the new Exarch Archbishop Joseph Tawil of the Melkite Mission Parish of the Holy Transfiguration to serve the greater Washington area.

Among the current projects of the Center may be mentioned a special program of slide lectures geared to C.C.D. students in Roman parishes of the Archdiocese of Washington and the publication of a series of brief folders (20 projected) on subjects pertaining to the liturgy, theology, art, etc. of the Byzantine Church entitled "Knowing our Eastern Faith Leaflet Series". In addition to Father Jacopin the present volunteer staff at the Center includes Father's mother, Mrs. Alida C. Jacopin, Bro. Malachy, O.F.M. Cap., Mr. Robert MacFadyen, Mr. Bruce Miller, Mr. John Anderson and Mr. Dan Keller.

4. The Monastery of Our Savior

711 North Street
Steubenville, Ohio 43952
Telephone: (614) 282-4445

Father George Appleyard, Hegumen

The Monastery of Our Savior is a small community of men who strive to live according to the principles of Byzantine monasticism. Their primary duty is to cultivate a spirit of prayer and contemplation through the means God provides. Chief among these is the daily celebration of the Liturgy, both the Eucharist and the canonical Hours.

The monks usually rise in time to chant Orthos and the Divine Liturgy at 6 A.M. on weekdays (and at a slightly later hour on Sunday). Each monk has his own tasks and occupations. One teaches school, another nurses, and the third maintains the house. During the day the little hours are chanted at their proper times by whomever is available. At 5:30 the monks chant the Hesperinos (evening service) and have supper. At 10 P.M. they have a kathisma (or reading from the psalter) as a mesonychticon (midnight prayer).

Wednesdays and Fridays are days of abstinence as a rule, and during the ancient lents before the greater feasts fasting is also observed. The monks fast for about a third of the year, with Great Lent before Easter being the most severe, since no dairy food is eaten either.

Each monk is encouraged to perform whatever acts of mercy he is able. At the moment this small community is beginning a home for troubled boys.

The fundamental duty of the group is prayer, and their chief aim is the expression of brotherhood for which the early Christians were famous. "See how they love each other!" was the frequent remark of the pagan. Saint Basil, who wrote some of the most valuable directions for monastic life, spoke of the monk as being radically Christian: a man who proclaims the absolute position of Christ as Master and Lord of the Universe by consecrating his whole life to His direct service.

L. to r.: Brother Martin, Bishop John King Mussio of Steubenville, Brother Andreas, Archbishop Tawil, Father George, and Archimandrite Oreste Kerame.



BYZANTINE CATHOLIC CHURCHES IN THE UNITED STATES

(Byelorussian, Carpatho-Russian, Hungarian, Melkite, Rumanian, Russian, Ukranian)

ALABAMA
Birmingham-St.George
ALASKA
Anchorage-St. Nicholas
ARIZONA
Phoenix-Assumption, St. Stephen
CALIFORNIA
Anaheim-Annunciation
El Segundo-St.Andrew
Fontana-St.Nicholas
Hollywood-Nativity of the Mother of God
North Hollywood-St. Anne
San Diego-Our Lady, Holy Angels
San Francisco-Immaculate Conception, Our Lady of Fatima
San Mateo-St. Macrina
Van Nuys-Patronage of the Mother of God
COLORADO
Denver-Transfiguration
Trinidad-St. Mary
CONNECTICUT
Ansonia-Ss. Peter & Paul
Bridgeport-Holy Trinity, Protection of the Mother of God, St. John the Baptist
Colchester-St. Mary
Danbury-St.Ann, St.Nicholas
Glastonbury-St. John The Baptist
Hartford-St. Michael
Meriden-St. Nicholas
New Britain-Holy Trinity, St. Josaphat
New Haven-St. Michael
New London-St. Ann
Stamford-St.Vladimir Cathedral
Terryville-St. Michael
Willimantic-Protection of the Mother of God
DELAWARE
Wilmington-St. Nicholas
DISTRICT OF COLUMBIA
Washington-Holy Family, Holy Transfiguration, St.Gregory of Nyssa
FLORIDA
Miami-Assumption, Melkite Mission, St.Basil
St.Petersburg-Epiphany, St. Therese
GEORGIA
Atlanta-St. John Chrysostom
ILLINOIS
Aurora-St. George, St.Michael
Chicago-St. Nicholas Cathedral, Holy Trinity, Christ the Redeemer, Nativity of the Mother of God, St. Basil, St. George, St.Joseph, St. Mary Ss. Peter & Paul, SS.Vladimir & Olga
Joliet-St.Mary
Madison-St.Mary
Northlake-St.John the Baptist
Palatine-Immaculate Conception
West Pullman-St.Michael
INDIANA
East Chicago-St. Basil, St. Demetrius, St. Nicholas
Gary-St. Michael
Hammond-St. Josaphat
Indiana Harbor-Holy Ghost
Mishawaka-St. Michael
Munster-St.Josaphat,St.Nicholas
Whiting-St. Mary
MARYLAND
Baltimore-Protection of the Mother of God, St.Michael, Ss. Peter & Paul
Chesapeake City-St.Basil the Great
MASSACHUSETTS
Boston-Annunciation Cathedral, Christ the King, Our Lady of Kazan
Fall River-St.John the Baptist
Lawrence-St.Joseph
Ludlow-Ss. Peter & Paul
Pittsfield-St.John the Baptist
Salem-St.John the Baptist
South Deerfield-Holy Ghost
South Hadley Falls-St.Michael
Worcester-Our Lady of Perpetual Help
MICHIGAN
Allen Park-St.Stephen
Bay City-St.George
Dearborn-St.Mary, St.Michael
Dearborn Heights-Our Lady of Perpetual Help
Detroit-Our Lady of Redemption, St. John the Baptist (Carpatho-Russian), St. John the Baptist (Rumanian), St. John the Baptist (Ukranian), St. Nicholas
Flint-St.Michael, St.Vladimir
Grand Rapids-St.Michael
Hamtramck-Immaculate Conception
Livonia-Sacred Heart
Muskegon Heights-St.Nicholas
Sterling Heights-St.Basil
Taylor-Christ the King
Warren-St.Josaphat
MINNESOTA
Chisolm-Ss.Peter & Paul
Minneapolis-St.Constantine, St.John
St.Paul-St.Stephen
MISSOURI
St.Joseph-St.Joseph
St.Louis-Assumption
Sugar Creek-St. Joseph
NEBRASKA
Lincoln-St.George
Omaha-Assumption, St.Savior
NEW HAMPSHIRE
Manchester-Our Lady of the Cedars, Protection of the Mother of God
NEW JERSEY
Bayonne-Assumption, St. John the Baptist
Camden-St.Michael
Cartaret-St.Elias, St.Mary
Dunellen-St.Nicholas
Elizabeth-Ss.Peter & Paul, St.Vladimir
Fords-St.Nicholas
Great Meadows-St.Nicholas
Hillside-Immaculate Conception
Jersey City-St. Mary, Ss. Peter & Paul
Linden-St.George
Mahwah-Holy Spirit
Manville-St.Mary, St.Michael
Millville-St.Nicholas
Newark-St. George, St.John the Baptist
New Brunswick-Nativity of the Mother of God, St.Joseph, Ss. Peter & Paul
Old Bridge-Nativity of Our Lord
Passaic-St.Michael Cathedral, St.Nicholas
Paterson-St.Ann
Perth Amboy-Assumption, St. Michael, St.Nicholas
Philipsburg-Ss. Peter & Paul
Rahway-St.Thomas the Apostle
Ramsey-St.Paul
Roebling-St. Mary, St. Nicholas
Succasunna-Holy Wisdom
Trenton-St.Basil, St. Josaphat, St.Mary, St. Nicholas
Whippany-St.John the Baptist
Williamstown-Ss.Peter & Paul
Woodbine-St.Nicholas
NEW YORK
Amherst-St.Stephen
Amsterdam-St.Nicholas
Auburn-Ss.Peter & Paul
Bath-Christ the King
Binghamton-Holy Spirit, Sacred Heart
Broadalbin-St.Basil
Bronx-St. Mary Protectress
Brooklyn-Holy Ghost, St. Elias, St. Nicholas, St. Mary, Virgin Mary
Buffalo-St.John the Baptist, St. Mary Odigitria, St.Nicholas
Cohoes-Ss. Peter & Paul
Elmira Heights-St.Nicholas
Endicott-Ss.Peter & Paul
Fresh Meadows-Annunciation
Granville-Ss.Peter & Paul
Hempstead-St.Vladimir
Hudson-St.Nicholas
Hunter-St.John the Baptist
Lackawanna-Holy Ghost
Lancaster-St.Basil the Great
Little Falls-St.Nicholas
Long Island City-Holy Cross
New York City-Exaltation of the Holy Cross, St.George (Melkite), St.George (Ukranian), St. Michael, St.Mary
Niagara Falls-Protection of the Mother of God
Olean-St.Mary
Ozone Park-St.Mary
Peekskill-Ss.Peter & Paul
Riverhead-St.John the Baptist
Rochester-Epiphany, St. Josaphat, St. Nicholas
Rome-St.Michael
St.Johnsville-Immaculate Conception
Smithtown-Resurrection
Spring Valley-Ss.Peter & Paul
Staten Island-Holy Trinity
Syracuse-St.John the Baptist
Troy-Protection of the Mother of God
Utica-St.Basil, St.Vladimir
Watervliet-St.Nicholas
West Islip-Holy Family
Yonkers-St.Michael, St.Nicholas
NORTH DAKOTA
Belfield-St. Demetrius, St. John the Baptist
Milton-Ss. Peter & Paul
OHIO
Akron-Dormition, Holy Ghost, St. Joseph, St.Michael
Ashtabula-St.Nicholas

Alliance-St.Theodore
Barberton-St.Nicholas
Bedford-St. Eugene
Brooklyn-St. Elias, St. Mary
Campbell-St.Michael
Canton-St.George,St.Nicholas
Cleveland-Holy Ghost, Holy Spirit, Holy Trinity, St.Helena, St. John, St. Michael, St. Nicholas, St. Joseph, Ss. Peter & Paul, Patronage of the Mother of God
Euclid-St.Stephen
Fairport Harbor-St.Michael
Fairview Park-St. Mary Magdalene
Lakewood-St.Gregory
Lorain-St. Basil, St.Michael, St. Nicholas
Marblehead-Assumption
Mingo Junction-St. John the Baptist
Newton Falls-St.Michael
Parma-St.John the Baptist Cathedral, St. Josaphat, St.Mary
Pleasant City-St.Michael
Rossford-St.Michael
Struthers-Ss.Peter & Paul
Toledo-St.Michael
Toronto-St.Joseph
Warren-Ss.Peter & Paul
Worthington-St.John Chrysostom
Youngstown-Assumption, Holy Trinity, St. Anne, St. Mary, St.Nicholas

OREGON

Portland-St. Joseph, Our Lady of Tichvin

PENNSYLVANIA

Alden Station-St.Vladimir
Aliquippa-St.George, Ss. Peter & Paul
Allentown-Immaculate Conception, St. John the Baptist, St. Michael
Altoona-Immaculate Conception
Ambridge-St.Mary, Ss. Peter & Paul
Arcadia-Ascension
Avella-St.John the Baptist
Barnesboro-Immaculate Conception, St. John the Baptist
Beaverdale-St.Mary
Beaver Meadows-Ss.Peter & Paul
Berwick-Ss.Cyril & Methodius
Bethlehem-St. Josaphat, Ss.Peter & Paul
Bobton-St.Mary
Braddock-Ss.Peter & Paul
Bradenville-St.Mary
Bridgeport-Ss.Peter & Paul
Bristol-Patronage of the Mother of God
Brockton-St.Mary
Brownsville-St.Nicholas
Canonsburg-St.Michael
Carnegie-Holy Trinity
Centralia-Assumption
Charleroi-Holy Ghost
Chester-Holy Ghost
Clairton-Ascension
Clarence-St.Mary
Clifton Heights-Ss.Peter & Paul
Coaldale-St.John the Baptist
Coal Run-Holy Cross
Coatesville-St.Mary
Conemaugh-Holy Trinity
Donora-St.Michael
DuBois-Nativity of the Mother of God
Dunmore-St.Michael
Duquesne-St.Mary, Ss. Peter & Paul
E.Pittsburgh-St.Mary
Easton-Holy Ghost
Edwardsville-St.Vladimir
Erie-Ss.Peter & Paul
Ernest-St.Jude Thaddeus
Farrell-St.Michael,St.John
Ford City-St.Mary
Forest City-St.John the Baptist
Fox Chase-Sacred Heart
Frackville-St.Michael
Frankford-St.Josaphat
Freeland-St.Mary
Girard-Ss.Cyril & Methodius
Glen Lyon-St.Michael,St.Nicholas
Greensburg-St.Nicholas
Hannastown-St.Mary
Harrisburg-St.Ann
Hawk Run-St.John the Baptist
Hazelton-St. John The Baptist, St. Mary, St. Michael
Hermnie-St.Mary
Homer City-St.Mary
Jeanette-St.Demetrius
Jerome-Ss.Peter & Paul
Jessup-Holy Ghost
Johnstown-St.John the Baptist, St. Mary
Kaiser-Patronage of the Mother of God
Kingston-St.Mary
Lansford-St.John the Baptist
Latrobe-Assumption,St.Mary
Leisenring-St.Stephen
Levittown-Our Lady of Perpetual Help
Lopez-Ss.Peter and Paul
Lyndora-St.John,St.Michael
McAdoo-Patronage of the Mother of God, St. Michael
McKeesport-St.John the Baptist, St. Mary, St. Nicholas, Transfiguration of Our Lord
McKees Rocks-St.John the Baptist
Maizeville-St.John the Baptist
Minersville-St. Nicholas, Ss.Peter and Paul
Monessen-Assumption
Monongahela-St.Mary
Monroeville-Resurrection
Mont Clair-St.Michael
Moscow-Holy Ghost
Mount Carmel-Ss.Peter & Paul
Munhall—St. John the Baptist Cathedral, St. Elias
Nanticoke-St. Mary, St. Nicholas, Transfiguration of Our Lord
Nanty Glo-St.Nicholas
Nesquehoning-St.Mary
New Alexandria-Nativity of the Mother of God
New Castle-St. John the Baptist
New Kensington-St. Vladimir
New Salem-St.Mary
Nicetown-Christ the King
Northampton-St. John the Baptist
Old Forge-St. Nicholas
Olyphant-Ss.Cyril & Methodius
Palmerton-Ss. Peter & Paul, St. Bladimir
Patton-SS.Peter & Paul
Perryopolis-St.Nicholas
Philadelphia-Immaculate Conception Cathedral, Annunciation, Holy Ghost, Holy Trinity, Protection of the Mother of God, St. Andrew, St.Nicholas
Phoenixville-Ss.Peter & Paul
Pittsburgh-Holy Ghost, Holy Sprit, Nativity of the Mother of God, St. George, St. John the Baptist (Carpatho-Russian), St. John the Baptist (Ukranian), St. John Crysostom, St. Pius X
Pittston-St.Michael
Plymouth-Ss. Peter & Paul
Portage-Ss.Peter & Paul
Pottstown-St. John the Baptist, St. Michael
Punxsutawney-Ss.Peter & Paul
Ramey-Annunciation
Rankin-St.John
Reading-Nativity of the Mother of God
Revloc-Protection of the Mother of God
Rexborough-Nativity of the Mother of God
Sagamore-St.Mary
St.Clair-Holy Trinity, St. Mary, St. Nicholas
Sayre-Ascension of Our Lord
Scottdale-St.John the Baptist
Scranton-St. John the Baptist, St. Joseph, St. Mary, St. Vladimir
Shamokin-Transfiguration
Sheffield-St.Michael
Shenandoah-Our Lady of Mercy, St. Michael
Sheppton-St.Mary
Simpson-Ss.Peter & Paul
South Fork-Ss.Peter & Paul
Swoyersville-St.Nicholas
Sykesville-Holy Trinity
Tarentum-Ss.Peter & Paul
Taylor-St.Mary
Traugher-St. Mary
Tyler-St.Nicholas
Uniontown-St. George, St. John the Baptist
Wall-Holy Trinity
Warrington-St.Anne
Waselus-St.Mary
W.Aliquippa-St.George
West Leechburg-St.Michael
Wilkes-Barre-St. John, St. Mary, Ss. Peter & Paul
Wilmerding-Ss.Peter & Paul
Windber-St.Mary
Yatesboro-Ss.Peter & Paul

RHODE ISLAND

Central Falls-St.Basil the Great
Woonsocket-St. Elias,St.Michael

TEXAS

Houston-St. Pius X

VIRGINIA

Annandale-Epiphany
Manassas-Annunciation

WASHINGTON

Seattle-St.Mary

WEST VIRGINIA

Morgantown-St.Mary
Weirton-St.Mary
Wheeling-St.Mary

WISCONSIN

Milwaukee-St. George, St.Michael

THE LOVE OF CHRIST IMPELS US